Annamalai University Philosophy Series

HINDU CULTURE AND THE MODERN AGE

(Special Lectures delivered at the Annamalai University)

BY

K. S. RAMASWAMI SASTRI, B.A., B.L.,

WITH A FOREWORD

BY

SRI. T. M. NARAYANASWAMI PILLAI
Vice-Chancellor
Annamalai University

ANNAMALAI UNIVERSITY
ANNAMALAINAGAR.
1956

Printed at Rajan & Co. (Printers) Madras-1.

FOREWORD

I have great pleasure in writing this foreword to Dewan Bahadur K. S. Ramaswami Sastriar's book on 'HINDU CULTURE'. As the title of the book indicates, it is a series of lectures on various aspects of Hindu Culture, delivered by Sri. Sastriar under the auspices of the Annamalai University.

Like his illustrious father K. Sri. Sundararama Iyer, Sri. Ramaswami Sastriar is held in high esteem throughout Tamilnad. He is a scholar of considerable eminence in Sanskrit, Tamil and English and his vast erudition has been enriched by his rich and varied experience of life. Born in a devout Hindu family steeped in the richest traditions of the Hindu way of life, he is eminently fitted to speak with authority on the essentials of Hindu Culture. These lectures were very much appreciated at the time they were delivered, and this enthusiastic response has prompted the University to bring out these discourses in book form so that they might be easily accessible to a wider public.

'Culture' is an elusive term that defies analysis and eludes definition. But Sri. Sastriar has succeeded in giving us a fairly comprehensive idea of Hindu Culture in all its various aspects, its heritage and its impact on Indian Society.

The author has devoted one full chapter to 'Tamil Culture' and its significant contribution to the Indian way of life. He points out that Sanksrit Literature and Tamil Literature are among the oldest Indian Literatures; and he pays a discriminating tribute to the hoary antiquity and the great wisdom of the Tamil Classics.

He has dealt exhaustively with various theories of the origins of the Dravidians, and their contact with the Aryans. He concludes that the Dravidians were the

original inhabitants of South India and were not immigrants from foreign countries. He gives reasons, reinforced with authorities, to believe that 'civilisation first arose in India and was probably associated with the primitive Dravidians'* However speculative these theories might be, Sri. Sastriar's conclusion that the present-day Hinduism is a product of the synthesis of both Vedic and Tamil cultures is certain to meet with universal acceptance.

In his lectures Sri. Sastriar has referred to the important contributions made by the West to the Eastern Civilisation and culture, such as Democracy, Nationalism and Science. In his opinion these should be properly absorbed and assimilated into our way of life. At the same time he warns us against slavish imitation and blind admiration of the West. Ours is a rich heritage which should be jealously guarded in its essentials, but which should be reinforced time and again with borrowings from whatever is good in western civilisation and culture.

I have no doubt that the public will be grateful to Sri. Sastriar for his efforts to put together in such a succinct and readable form so many profound thoughts on this great subject of our glorious Hindu Culture.

T. M. NARAYANASWAMI PILLAI.

---

* P. 332 words of Dr. Chatterji quoted by Sri. Sastriar from The Modern Review Dec. 1924.

PREFACE

This work represents my effort to present a panoramic picture of the evolution of the Hindu Culture and reproduces the lectures delivered by me at the kind invitation of the Annamalai University in 1954. The concept of the aims and the way and the goal of human life as visualised by the Hindu Culture is sought to be adequately presented herein. I am grateful to Sri T. M. Narayanaswamy Pillai, the learned and distinguished Vice-Chancellor of the Annamalai University, for his having been good enough to pen a weighty and valuable foreword to this volume and commend my humble work.

Madras
Navaratri
1956
October.

K. S. Ramaswami Sastri

HINDU CULTURE AND THE MODERN AGE

BOOK I.

Hindu Culture And Its Evolution.

BOOK II.

Positive Aspects.

BOOK III.

Transcendental Aspects.

Moksha Sastra (Metaphysics).
Integral Hinduism.

BOOK IV.

Tamil Culture.

BOOK V.

The Hindu Culture and The Modern Age.

BOOK VI.

The Future Of Hindu Culture.

CHAPTER I

What is Hindu Culture?

I. The Essence of Culture.

Culture is a word more easy to understand than to define. Dr. Sir. S. Radhakrishnan has brought out this truth in a somewhat cryptic and paradoxical way when he says: "Culture is that which remains when we forget everything that we learn even as Character is what remains when we forget all the deeds we do" (*An Idealist view of life*, Page 209) Dr. Sir C. P. Ramaswami Aiyar has defined Culture as "the art of living an enlightened life." Thus Culture is more an outlook on life, an attitude towards Man and Universe and God, than a mere sum-total of the ever-changing patterns of human behaviour in the matter of dress, manners, speech, thought, customs and institutions. Matthew Arnold summed it up as sweetness and light. It is thus a fusion of the intellectual and emotional and moral and spiritual aspects of our being. It is not mere adjustment to our environment but is also moulding the environment a little "nearer our hearts' desire." It is increasing creativeness and decreasing possessiveness. It is the synthesis of our attitude towards the world and humanity and God. It is a fusion of realism and idealism It is attaching equal importance to sociology and economics and politics as also to literature and art and philosophy and religion with some stress or bias towards the latter aspects. It is, in short, the entire range of human values and specially the highest values of life viz. Beauty and

Goodness and Truth. It is the living of a full life and a rich life and a happy life for all "in widest commonalty spread." It is not something which is a highbrow attitude or superiority-complex mentality, though very often those who make a fetish of culture fold their robes around them and seek to live in isolation in an ivory tower and assume airs of superiority in relation to the common man or the man in the street. A really cultured man never loses his touch with essential humanity. Marcus Aurelius' motto "Homo Sum humani nihil a me alienum puto" (I am a man and nothing that relates to man is alien to me) is one that describes best the mentality of a truly cultured man. He does not sacrifice the past for the present or the future or the present for the past or the future, or the future for the past or the present. He lives on the past in the present for the future. He does not sacrifice order for progress or progress for order. He fits himself to the world but he has also a divine discontent and looks before and after and pines for what is not. He does not neglect the body in his desire to improve the mind or neglect the mind in his desire to strengthen the body. "Mens Sana in Corpore sano" is his ideal. He does not scorn rural or urban scenes but loves and benefits by both. He does not scorn books but he is not one whose "days among the dead are past." Akbar was not literate but was a man of deep and wide and high culture. A cultured man loves living beings and delights in refined conversation but does not on that account fail in his duty to converse with "the noble living and the noble dead" who have produced many "a good book which is the precious life-blood of a master-spirit embalmed and treasured up on purpose to a life beyond life" and which

contain words which are jewels which " on the stretched forefinger of all time sparkle for ever." He can confidently say :

" Much have I trawelled in realms of gold
Many goodly states and kingdoms seen."

Even in the realms of books he has no exclusions though he may have preferences. He delights in the literature of knowledge as well as in the literature of power. He delights in science as much as he does in literature and delights in literature as much as in art, and he delights as much in philosophy and religion as in literature and art. He has thus in him a wholeness, a ripeness, a mellowness, a balance, a poise which emanates and radiates from him in a natural and irresistible manner. He has an open and growing mind instead of a closed and stunted mind. The more he knows the more he seeks to know. He is not afraid of the roughness of life's road but delights in making it smooth for himself and especially for others. He is affable and pleasant and full of good manners for " manners are not idle but the fruit of a loyal nature and a noble mind ". He is tolerant of the views of others and is free from arrogance and assertiveness. He knows everything of something but at the same time knows something of everything. He eschews all narrowness and cultivates wide interests in life. He follows in short, Goethe's motto : " Live in the Whole, the Good, the Beautiful ".

Let us not forget that the word Culture has two affiliations. One affiliation is that it implies tillage or cultivation. A cultured man does not scorn the good things of this world, the pleasures and amenities of life.

But another affiliation of the word *Culture* is to "cultus" i.e., faith and ideals and a world-view and a way of life. It is only by combining these two aspects of "Culture" that we can have a integral vision of the full meaning of Culture. In short, the Soul of Culture is the Culture of the Soul.

I have said above that culture implies not only an adaptation to the environment but also a desire and a power to remould the environment "nearer our heart's desire". History is the maker of man; but it is equally true that man is the maker of history. In these days of Marxism and post-marxism there is a great and potential danger of the tyranny of the determinist view of man as the slave of his environment and of the materialistic interpretation of history, just as at one time Carlyle over-emphasised the importance and shaping potency of great men. With characteristic clarity and originality Dr. Sir S. Radhakrishnan said recently:

"Man is not body and mind alone. He has, in addition, the spiritual dimension. As long as the nature of man is interpreted by science, natural and social, and his life and world are shaped according to these concepts, the essentially free spirit of man is overlooked, and yet it is that free spirit that accounts for the waywardness and the unpredictability of history. Man is a moral agent, who can determine his behaviour. He can grow by the exercise of the will. If a human being loses his creativity and becomes an item in an enormous crowd, the knowledge which he now possesses through science and technology may choke him and the power he now commands may wipe him out. But he can control the knowledge and

use the power he now has if he has a sense of values and does not betray his own creativity in his love for routine".

Thus culture is the means by which the potencies of life are controlled by the highest values of life. Science and Agriculture and Industry add to the comforts of life by increased production. They cannot teach us how we can use it best. Sociology and economics and politics enable us to live together. They cannot teach us how to live the good life, the happy life, the holy life. Culture alone can do this by telling us how to control the physical and social sciences by the moral and spiritual sciences.

Culture is thus the sum-total of our attitudes and activities which, however, stem from the national genius while transcending it, and are not a disconnected diversity but are a unity in diversity and a diversity in unity. John Dewey says well in his *Freedom and Culture*: "No matter what is the native make-up of human nature, its working activities, those which respond to institutions and rules, and which finally shape the pattern of the latter, are created by the whole body of occupations, interests, skill, beliefs that constitute a given culture". (Page 4). I have shown how literature and art and philosophy and religion are as vital as sociology and economics and politics. Nay, they are even more vital. It is a well-known and true saying that if one could make the songs of a people, one need not care who made their laws. The moral aspects of culture are all—important because they dominate the material aspects, and the spiritual aspects control the latter and give free scope to the former. The power of love must hold in leash the love of power. Ethics alone can sublimate

sociology and economics and politics by up-lifting them to the realm of values. With ethics they will become divine forces (Daive Sampath i.e., to use the language of Sri Krishna in the Bhagawad Gita.) Without ethics they will become demoniac forces (Asuri Sampath).

Let us be clear in our minds that democracy is difficult to be successfully maintained without a pervasive spirit of culture. Such culture is hard to preserve without a proper system of national education in which a sense of ideals and values such as are inherent in the national genius is given the foremost place. Democracy is based on the sense of the infinite worth and value of the human personality, just as philosophy is based on the integration of the human personality, and religion is based on the essential and innate and inherent divinity of the human personality. Science is based on the unity of the universe and its pervasion by law. Art is based on the beauty and glory of the universe of life and the life of the universe. Education is and should be the key to them all. It alone can fit the heritage of the nation to its present and its future and saturate the people with culture and make the world safe for democray and democracy safe for the world by casting over our material life the halo of the life divine of the spirit.

Though culture is a human fact and though we must not over emphasise its two aspects as Eastern Culture and Western Culture, there is an element of truth in the view of Swami Vivekananda, which I shall elaborate later on in this work, that the West has emphasised politics while the East has emphasised Religion. I do not mean to suggest that the West is devoted to material values while the East is devoted to spiritual values. There is much spirituality

in the West and there is also much devotion to material welfare in the East. Illiteracy and hunger and disease and squalor stalk the East today and there is naturally a clamorous demand for the abolition of these de-vitalising and de-humanising and de-divinising agencies. The ideal society is one in which they are non-existent and there is also a wide-spread appreciation of spiritual values. But at the same time we must recognise and realise that the ideal of ahimsa and a sense of the pervasive and immanent and transcendent divinity are a more frequent and emergent phenomenon in the East than in the West.

What I desire to affirm and emphasise in this work is that Hindu Culture while it shares in the illumination of human culture as a whole embodies in fulness the special traits of Eastern and particularly Asian Culture. In fact, it is the parent of most of the eastern cultures and has profoundly influenced them all and is influencing today western culture as well. Its key-words-Abhaya, Asanga, Adwaita, Dharma, Artha, Kama, Moksha etc. are now the beacon-lights for the whole world. Dr. Sir C. P. Ramaswami Aiyar has said well: "Indian Culture in the past is analogous to a subterranean river that has been fertilising many countries which have not always acknowledged that fertilisation, but the subterranean river has its unseen but formative influence not only on the landscape but also on all the countries of the mind." He has shown how we see manifestations of the pervasive influence of Hindu Culture in Greece and Egypt and in Peru and in Mexico as also in Sumatra and Java and Bali and in Burma and Siam and Cambodia and Indo-China and even in China and Japan. He has shown how Vedanta has inspired the Sufi doctrine. He has shown

also how the permeation of the people by the Hindu Culture alone can preserve the integrity of the national genius, and also how Hindu Culture can do much even today to soften the asperities and and harshnesses of life and can do a great deal to effect a reconciliation of the seemingly irreconcileable mighty power blocs of today and to make the ideal of One World, the concept of

> " That God which ever lives and lives
> One God, on Law, one Element
> And one far off Divine event
> To which the whole creation moves",

the thought of "the parliament of man, the federation of the world" a reality instead of being a dream.!

I quite realise that Hindu culture has been influenced by human culture as a whole and especially by western culture. Hindu culture has always been tolerent and also absorbent and has contacted all the world—cultures and absorbed whatever was assimilable and good in them. But at the same time my endeavour will be to draw pointed attention to the genius and essentials of Hindu culture and to show how it is a living and growing force and is of value to the world as a whole and is even today influencing the culture of the world. Dr. Sir C. P. Ramaswami Iyer says well: "India can play its part and play it most effectively by being a lender and a borrower."

II. World Culture and Hindu Culture

My main purpose in this work is to present the essentials of various important aspects of Hindu Culture. In my general volume "*Hindu Culture*", I have shown the essential features and characteristics of Hindu Culture.

In other works, each dealing with various aspects of Hindu Culture in their historic evolution, I have shown in detail the entirety of the synthetic Hindu philosophy of life in some of the realms of the real and the ideal. The general volume contains only the framework of Hindu Culture. The other works are necessarily somewhat bulky because the attempt to show the synthetic Hindu philosophy of life from the point of view of the historic growth of ideas and institutions and from the point of view of the comparative study of universal ideas in each aspect of life must necessarily involve a great deal of elaboration. In this work which will occupy an intermediate place between the general volume and the special volumes, I shall show the working of the Indian spirit in each branch of the real life and the ideal life -- but without undue terseness or undue elaboration.

That India has been a cultural unit in the history of universal culture is now an admitted fact, though the fact won only tardy recognition. Even now there are some men like Mr. Archer who think that the civilisation of India is only a splendid barbarism and nothing more. Even now there are some ethnological specimens in India itself—though it is a vanishing type—who think that the Indian civilisation has been a stationary civilisation, that it has excelled only in philosophy and religion, if at all, and has never had anything notable in the realm of positive culture, and that a wholesale transplantation of European standards of life and thought is our only guarantee of future progress. But despite such deviations from the normal, it is generally recognised by fair-minded observers from without and within that Hindu India has been a great cultural unit. Mr. Vincent Smith says in his

Early History of India: "India, encircled as she is by seas and mountains, is indisputably a geographical unit, and as such is rightly designated by one name. Her type of civilisation, too, has many features which differentiate it from that of all other regions of the world, while they are common to the whole country, or rather continent, in a degree sufficient to justify its treatment as a unit in the history of human, social and intellectual development." Mr. Ramsay Macdonald says in his interesting and spirited introduction to Professor Radhakumud Mookerji's book on *The Fundamental Unity of India*: "If India is a mere geographical expression, a mere collection of separate peoples, traditions, and tongues existing side by side but with no sense of nationhood in common, Indian history cannot be the record of an evolution of a civilisation—it can be nothing more than an account of raids, conflicts, relations of conquerors and conquered. That this is the common view is only too true; that a superficial view of India lends all its weight to that view is only too apparent; that it is the view of many of the present governors is proclaimed without secrecy from Ceylon to Afghanistan. Those who read this book will find that there is another view, and that the Hindu, at any rate, from his traditions and his religion, regards India not only as a political unit naturally the subject of one sovereignty—whoever holds that sovereignty, whether British, Mohammedan, or Hindu—but as the outward embodiment, as the temple—nay, even as the goddess—mother—of his spiritual culture. *India and Hinduism are organically related as body and soul.*" My aim in this book is to show how India is the temple, nay, the goddess, of our spiritual culture and

how "India and Hinduism are organically related as body and soul."

I have already explained my view of culture and how the word "culture" implies the idea of cultivation or tillage. Tillage implies the physical element of soil, the human element of seed—throwing and other effort, and the divine element of rain. In the same way culture implies the physical element of a self-contained and fertile and holy land, the human element of a united and active and brave nationality, and the divine element of God's grace. National culture implies a great inheritance, a present effort to preserve and improve it, and far-reaching auspicious results in the future. It means past attainment, present refinement, and future advancement.

That India has had a great culture in this sense is an event which even he who runs may read. India's culture has not only a national and special value to us but has also an international and universal value. To us it has a vital value as well as a cultural value. To other lands and peoples it has a great cultural value. At the present moment it has an intensive value to us and to others. Not only is India now at the crossroads; universal culture itself is at the crossroads today. Not only is there an Indian renaissance today; there is a universal renaissance all over the world. I have tried to realise and express the latter sweeping movement in my work on *The New Idealism* which is as yet unpublished in book form. It is the significance and value and essentials of Hindu Culture that I am going to express and elaborate in this work. Dr. Rabindranath Tagore once stated in an expressive phrase "The Festival of Lamps" the very essence of the significance of culture in the world.

All the great cultures of the world form a *Deepavali* or Festival of Lamps. Even if one small lamp is missing or blown out, to that extent will the world's illumination be less. In this festival of lamps India's light has always occupied a central place, It has not been a wick lighted by man's hand and fed with the oil of labour pressed from the energies of slaves or of exploited peoples and placed in a lamp made of gold stolen from other treasuries. It is rather what the poet Jayadeva calls in his beautiful drama *Prasannaraghava as Manimaya-mangaladeepa* in his description of Sri Rama as an auspicious gem-light which the tempest of Parasurama's wrath cannot extinguish or even cause to flicker. This beautiful and pregnant word makes us realise that the light shines with a natural and steadfast and God-given lustre; that it is not liable to the laws of decay and death; that its lustre is not derived in respect of its splendour or its basis from others by loan or theft; and that it can withstand any tempestuous onslaughts of attack or extermination. No other word can bring out so well the secret of India's unexampled power and vitality. Indeed what other civilisation presents to the world such a continuous record of self-realising glory and such a seemingly immortal life? The culture of China has owed its long-continued vitality to the fertilising and vivifying ideas sent from India. The great ancient cultures of Western Asia and Europe and America have gone and gone for ever. The shining civilisations of today in the west are of new growth and are but a few centuries old and are like children playing in the mud. Of course that fact does not in any way detract from their great achievements in science and commerce and adminis-

sration in recent times. But if from this fact any Indian thinks that apart from some vitalising new ideas, their literature or art or philosophy or religion or social or spiritual life is to be our model hereafter, he is the most deluded of mortals and the most insidious of Indis's foes.

As already stated above by me India is at the cross-roads today. Her future-nay, the world's future-hangs in the balance and depends on her choice of ways and means and ends today. She is at the cross-roads today not as a beggar or as an outcaste but as an Empress coming into her own. Her renaissance is the most real of all the real facts in the world to-day. If this book of mine helps in the least the self-realisation of Indian Renaissance it will be the best justification for its writing and publication. I can best express the value and significance of the Indian Renaissance in Kalidasa's magnificent stanza in the first Act of *Vikramarvaisiya* describing Urvasi. There the regaining of consciousness by Urvasi after a state of swoon is described by three similes. It was like the night released from the darkness by the silver beams of the rising moon; it was like a golden light lit in the night and overcoming with increasing splendour the enveloping smoke ; and it was like the Ganga recovering white and limpid purity after a temporary turbidity during her leap from higher to lower levels and strata in the course of her resistless forward movement. These similes contain a crescendo of thought. The evolution of thought in them is in the direction of suggesting that the agency of self-realising self-restoration and self-assertion is from within rather than from without and that God's grace completes and crowns national endeavour in the direction of righteous self-realisation.

One of the great universal facts is the diversity of Europe and Asia in temperament and in achievement. Though the opprobrious epithet " Unchanging East " has been flung at Asia by over-confident and over-arrogant Europe, yet the East has not been unchanging and stationary. The East has tried to harmonise order and progress. But western poets and thinkers have chosen to speak in uncomplimentary terms about it. Milton spoke of the East that " the gorgeous East with richest hand showers on her kings barbaric pearl and gold." Matthew Arnold spoke of the East that she

" bowed low before the blast
And plunged in thought again ".

Kipling has drawn a sharp line between the East and the West and says that " East is East and West is West ". Tennyson says: "Better fifty years of Europe than a cycle of Cathey ". Stephen Phillips speaks of " Asia in meditation plunged ".

Such splendid denunciations easily invite retaliatory denunciations but neither set of denunciations is or can be true. It is not, and it cannot be, true that the East is unprogressive, superstitions and barbarous or that the West is convulsively revolutionary, materialistic, and inhuman. There are elements of progress and rationalisation and civilisation in the East in an abundant measure. and there are elements of stability and spirituality and sympathy in the West in an abundant measure. But there is no mistaking the fact that the stress of life, the *elan vital* (to use Bergson's famous and illuminating phrase), has been functioning diversely, though not in utterly opposed and contrary ways, in Asia and in Europe.

Greece was the mother of Europe, and India has been the mother of Asia. In regard to Greece Shelley has said well in *Hellas* :

> " But Greece and her foundations are
>   Built below the tide of war,
> Based on the crystalline sea
>   Of thought and its eternity,
> Her citizens. imperial spirits,
>   Rule the present from the past,
> On all this world of men inherits
>   Their seal is set ".

The very same words uttered in the very same spirit may well be said of India in relation to Asia.

Swami Vivekananda in one of his rapt and inspired moods has said : " The voice of Asia has been the voice of religion. The voice of Europe is the voice of politics. Each is great in its own sphere. The voice of Europe is the voice of ancient Greece, To the Greek mind, his immediate society was all in all, Beyond that it is barbarian, none but the Greek has the right to live......... It is intensely human in its sympathies, intensely natural, intensely artistic. Therefore, the Greek lives entirely in this world. He does not care to dream. Even his poetry is practical. His gods and goddesses are not only human beings, but intensely human, with all human passions and feelings almost the same as with any of us. He loves what is beautiful but, mind you, it is always external nature, the beauty of the hills, of the snow, of the flowers, the beauty of forms and figures, the beauty in the human faces and more often, in the human form,—that is what the Greeks liked. And the Greeks, being the

teachers of all subsequent Europeanism, the voice of Europe is Greek. There is another type in Asia. Think of that vast, huge continent, whose mountain tops go beyond the clouds, almost touching the canopy of heaven's blue, a rolling desert of miles upom miles, where a drop of water cannot be found, neither will a blade of grass grow; interminable forests and rivers rushing down into the sea. In the midst of all these surroundings, the oriental's love of the beautiful and the sublime developed itself in another direction. It looked inside and not outside...... In Asia even to-day birth or colour or language never makes a race. That which makes a race is its religion ... And then again, the Oriental, for the same reason, is a visionary. a born dreamer. The ripples of the waterfalls, the songs of the birds, the beauties of the sun and the moon and the stars and the whole earth, are pleasant enough; but they are not enough for the Oriental's mind. He wants to dream a dream beyond. He wants to go beyond the present. The present, as it were, is nothing to him."

To put this truth in another way, Asia has been the home of emotion and imagination and spirituality; Europe has been the home of intellect and will and material power, Asia hss excelled in religion and art; Europe has excelled in law and economics and politics. It has been tersely and aptly said Ex-Oriente Lux; Ex-Occidente Lex. Asia has excelled in synthesis; Europe has excelled in analysis. Asia has perfected the art of life; Europe has perfected the art of government. Asia has achieved supremely noteworthy things in literature and art and philosophy and religion; Europe has achieved supremely noteworthy things in science, history, commerce

and administration. Once again let me state that this does not mean that the excellences of Europe are wanting in Asia or that the excellences of Asia are wanting in Europe. The difference is one of stress and emphasis.

Let me point out also that India and Europe will and must owe much to each other. But that can only be when each is full of self-consciousness and self-realisation and is at the same time full of mutual admiration and reverence. India must rise to the height of her stature and look Europe in the face as an equal. So long as India is prone in the dust and is full of self-humiliation and self-abasement, she can be of no use to herself or to the world. I shall quote here two passages—one from Swami Vivekananda and the other from Doctor A. K. Coomaraswami which express tersely and beautifully the future inter-relations of Indian and European Culture. Swami Vivekananda says well: "Just as the western ideal is to keep up luxury in practical life, so ours is to keep up the highest form of spirituality, to demonstrate that religion is not mere frothy words, but can be carried out, every bit of it in this life......Competition, cruel, cold and heartless, is the law of Europe. Our law is caste, the breaking of competition, checking its forces, mitigating its cruelties, smoothening the passage of the human soul through this mystery of life......If we want to rise, we must also remember that we have many things to learn from the west. We should learn from the west her arts and her sciences. From the west we have to learn the sciences of physical nature, while on the other hand, the west has to come to us to learn to assimilate religion and spiritual knowledge. We Hindus must believe that we are the teachers of the world. We have been clamouring

here for getting political rights and many other such things. Very well, rights and privileges and other things can only come through friendship, and friendship can only be expected between two equals. When one of the parties is a beggar, what friendship can there be? It is all very well to speak so, but I say that without mutual co-operation we can never make ourselves strong men". Dr. Coomaraswami says well: "The impulse towards this mastery of the conerete; the critical historical and sense; and above all, the restatement of her own intuitions in the more exact terms of modern science, are the things which India will owe to the West" (*The Message of the East*).

III. The Genuis and Essentials of Hindu Culture

I have been dealing till now with the general content of the concept of culture, with the indivisible and invidable and indestructible geographical and social and economic and political and cultural and artistic and religions unity of India, and with the mutual contacts and assimilations of oriental and occidental cultures. The value of the Hindu Culture to the world has been admitted on all hands. Mrs. Manning says: "The Hindus had the widest range of mind of which man is capable. Professor Max Muller says in *India: What can it teach us*: "If I were to look over the whole world to find out the country most richly endowed with all the wealth, power, and beauty that nature can bestow—in some parts *a very paradise on earth*—I should point to India. If I were asked under what sky the human mind has most fully developed some of its choicest of gifts, has most deeply pondered on the greatest problems of life, and has found solutions of same of them which well deserve the

attention of those who have studied Plato and Kant, I should point to India. And if I were to ask myself from what literature we here in Europe—we who have been nurtued almost exclusively on the thoughts of the Greeks and the Romans and of one Semitic race, the Jewish—may draw that corrective which is most wanted in order to make our inner life more perfect, more comprehensive, more universal, in fact more truly human, a life, not for this life only, but a transfigured and eternal life, again I should point to India......Whatever sphere of the human mind you may select for your special study, whatever it be, language or religion or mythology or philosophy, whether it be laws or customs, primitive art or primitive science, everywhere you have to go to India, whether you like it or not, because same of the most valuable and most instructive materials in the history of man are treasured up in India and in India only".

Such a creation as the Hindu culture is partly the the creation of the land and partly the creation of the racial genius. India has been called an epitome of the world. The Himalayas which are the highest mountain range in the world guard the country like a mighty rampart from the invasion of the devastating icy Polar breezes and from the deadliar invasion of the more devastating invaders. The ocean surrounds India on the other three sides. Two monsoons shower abundant rains on her. Many and mighty rivers feed her plains and give us abundant harvests and make her the granary of the world. The stupendus sublimity and grandeur and beauty of Nature in India kindled the inner eye of introspection in India. Racial genius also cooperated in the same direction. The Hindus were men of high

character and patriotism and courage and valour and chivalry but their most unique characteristic was their introspection and insight. The Hindu love of truth was well-known and elicited admiration and praise on all hands. Strabo says that "they are so honest as neither to require locks to their doors nor writings to bind their agreements." If a man poured out a little water and solemnly engaged himself to do a thing, he would do it even if the heavens fell. Arrian says: "No Indian was ever known to tell an untruth." Megasthenes observed with admiration the absence of slavery in India, and the chastity of the women and the courage of the men. Hiouenthsang says: "The Indians are distinguished by the straightforwardness and honesty of their character. With regard to riches, they never take anything unjustly; with regard to justice, they make even excessive concessions; straightforwardness is the leading feature of their administration." Idrisi says: "The Indians are naturally inclined to justice, and never depart from it in their actions. Their good faith, honesty and fidelity to to their engagements are well-known and they are so famous for these qualities that people flock to their country from every side." Abdul Fazul says: "The Hindus are religious, affable, courteous to strangers, cheerful, enamoured of knowledge, lovers of justice, able in business, grateful, admirers of truth and of unbounded fidelity in all their dealings." Niebuhr says: "The Indians are really the most tolerant nation in the world. They are gentle, virtuous, laborious, and, perhaps of all men, they are the ones who seek to injure their fellow beings the least." Sir John Malcolm says: "Their truth is as remarkable as their courage." Colonel Dueen praises "their fidelity, truthfulness, honesty, their deter-

mined valour, their simple loyalty, and an extreme and almost touching devotion when put upon their honour." Captain Sydenham says: "The general character of the Hindus is submissive, docile, sober, inoffensive, capable of great attachment and loyalty, quick in apprehension, intelligent, active; generally honest and performing the duties of charity, benevelonce and filial affection with as much sincerity and regularity as any nation with which I am acquainted." Warner Hastings says: "The Hindus are gentle, benevolent, more susceptible of gratitude for kindness shown to them than prompted to vengeance for wrongs inflicted and as exempt from the worst propensities of human passion as any people upon the face of the earth." Sir Thomas Munro says: "If civilisation is to become an article of trade between the two countries (England and India), I am convinced that this country (England) will benefit by the import cargo." Professor Max Muller says: "It was love of truth that struck all the people who come in contact with India, as the prominent feature in the national character of its inhabitants. No one ever accused them of falsehood. I have been repeatedly told by English merchants that commercial honour stands higher in India than in any other country and that a dishonoured bill is hardly known there". Bishop Heber says: "They are decidedly by nature a mild, pleasing, intelligent race, sober and parsimonious, and where an object is held out to them, most industrious and persevering. ...... They are men of high and gallant courage, courteous, intelligent, and most eager for knowledge and improvement, with a remarkable aptitude for the abstract sciences, geometry, astronomy etc., and for imitative arts, painting and sculpture; dutiful towards their parents, affectionate

to children, more easily affected by kindness and attention to their wants and feelings than almost any men I have met with. I have found in India a race of gentle and temperate habits, with a natural talent and acuteness beyond the ordinary level of mankind." Professor Wilson says: "Frankness is one of the most universal features in the Indian character. In men of learning I found similar merits of industry, intelligence, cheerfulness, frankness...Men of property and respectability afforded me many opportunities of witnessing polished manners, clearness and comprehensiveness of understanding, liberality of feeling, and independence of principle that would have stamped them gentlemen in any country in the world". Professor Monier Williams says, "I have found no people in Furope more religious, none more patiently persevering in common duties". Mr. Elphinstone says: "If we compare them (the Hindus) with our own (the English), the absence of drunkenness and of immodesty in their other vices will leave the superiority in purity of manners on the side least flattering to our self-esteem. The cleanliness of the Hindus is proverbial. The Hindus are largely vegetarians and teetotallers".

Equally remarkable were the intellectual gifts of the Hindus. I shall show later on how they excelled in many arts and sciences. It is enough to state here that the national mind was not only capacious but penetrative. They invented the game of chess. Many other inventions of theirs will be referred to below.

Even more remarkable than their personal virtues and talents were their patriotism and courage and chivaly. India was conceived of as the motherland and the holy land. About Maharana Pratap of Mewar who kept the

mighty Akbar at bay for a quarter of a century Colonel Tod says: "There is not a pass in the alpine Aravalli that is not sanctified by some deed of Pratap-some brilliant victory or often more glorious defeat. Huldighat is the Thermopylae of Mewar, the field of Deweir her Marathon". He says further: "There is not a petty state in Rajputana that has not had its own Thermopylae and scarcely a city that has not produced its Leonidas". About the custom of *Rakhibandhan* he says: "There is a delicacy in this custom with which the bond uniting the cavaliers of Europe to the service of the fair in the days of chivalry will not compare". Thus Hindu valour and Hindu chivalry were both remarkable and unrivalled. Abul Fazl says about the Hindus: "Their charactor shines brightest in adversity. Their soldiers know not what it is to flee from the field of battle but when the success of the combat becomes doubtful, they dismount from their horses and throw away their lives in payment of the debt of valour. When a Rajput put on the saffron robe it meant that he had dedicated himself to death. Such courage exists even to this day." About the Indians of today Mr. Elphinstone says: "They often display bravery unsurpassed by the most warlike nations, and will always throw away their lives for any consideration of religion or honour." The Hindu soldiers and captains were prone to be over-chivalrous to defeated enemies who often repaid evil for good later on. This happened often in the history of the Rajputs. Colonel Tod says: "But for repeated instances of ill-judged humanity the throne of the Moghuls might have been completely overturned" (*Annals of Rajasthan*) Vol. I page 3791.. Reverence for womanhood is one of the acid tests of civilisation all

over the world. Tested by such a test, the Hindus come out untarnished. The Hindus alone reached a level of treatment of the fair sex which was free from subjection and license. The wife is called *ardhangini* (half of man) and *sahadharmini* (equal and co-ordinate in Dharma). The marriage vow is that the wedding is for the increase of righteousness and progeny (*Dharma-prajabhivridhyartam.*)

But by far the most unique trait of the Hindu nature has been his insight and introspection. The science of *yoga* was not discovered and perfected in any country in the world except India. Eminence in personal virtues or social harmony or industrial prosperity or political capacity or military efficiency is found here, there, and everywhere in all times and climes though not to the same degree or in such combination as in India. But nowhere else do we see such Godward passion or devotion or insight or introspective vision.

Equally remarkable is India's search for unity amidst diversity. India never cared for a mere mechanical or dragooned and regimented uniformity nor did she allow a mutually discordant and destructive diversity. The secret of her spirit of toleration was not mere latitudinarianism but a vital sense of the essentials of things. Mr E. S. M. Joad has pointed out well: "Indian history has been distinguished throughout by a tendency towards toleration. Other peoples' faiths have been preserved, other peoples' customs respected; and not only preserved and respected, but assimilated. Such toleration is a very rare thing in the history of mankind, as rare as it is valuable. Throughout the whole course of Indian history, the characteristic Indian endeavour has been to look for the common element in apparently

different things, the single reality that underlies the apparently many appearances. It is interesting, then, to note this same insistence upon unity, this same endeavour to unite many into one as exhibited by the early law-givers and administrators of India. At the very beginning of Indian history, we find men trying to reconcile the conflicting ideas held by different people with regard to the right way of living together in society and the right way of conceiving God". He says further: "Why, almost alone among early peoples, they should have been willing to perform this surely not very difficult feat, we cannot tell. It may have been simply that they possessed that extremely rare quality, a tolerance for what was other than their own. It may have been that they were distinguished by something still rarer, so rare among men as to be almost unique—an ability to recognise and a willingness to follow what was good, simply because it was good. Whatever the reason, it is a fact that India's special gift to mankind has been the ability and willingness of Indians to effect a synthesis of many different elements both of thoughts and peoples, to create in short, unity out of diversity" (The Story of Indian Civilisation pp 5, 6, 20, 21). "They are cosmopolitan in outlook, tolerant in behaviour, and open-minded in thought" (Do, pp. 25–6).

Quite as remarkable as spirituality and toleration was the trait of non-violence. This virtue of *ahimsa* was perfectly consistent with courage and bravery. The people of India realised the sanctity of life and held that non-injury was the supreme law of life (ahimsa paramo dharmah). But to preserve the freedom of the country and the honour of the women and the safety of the

children and the weak and the old, they were prepared to resist offensive violence by defensive violence to the extent needed to neutralise such offensive violence. They proclaimed and practised the virtue of non-violence in a manner which has not been found elsewhere in the world.

Thus the most characteristic and unique trait of the Indian Culture is this blend of spirituality and toleration and non-violence. We need not pause to find out how much was due to the influence of the country and how much was due to the genius of the people. Perhaps such a demarcation of contributory causes is an impossible feat. It is enough to note the basic inner traits of the people of India as they have expressed themselves in their outer history.

It was such a happy combination and union of the physical beauty and sublimity and fertility of the land and of the splendour of the racial psychic endowment that gave birth to the Hindu Culture. The vitality of the Hindu Culture is one of the wonders of the world. It was born long before the Babylonian or Assyrian or Chaldean or Persian or Greek or Roman Culture was born. These have gone but that remains. It remains, to adopt the tense and significant language of Macaulay, "not a mere antique but full of life and youthful vigour." Its origin is lost in the mists of antiquity. It has been well said that "no nation on earth can vie with the Hindus in respect of the antiquity of their civilisation and the antiquity of their rellgion." Those who belive in the Biblical account of the time of creation must be puzzled by the fact that modern scholarship takes the origins of the Hindu Culture and civilisation to 8000 to 10000 B.C. But modern science has enabled us to realise the age of

the earth, and in fact, the Hindu theory of the *yugas* is more in accord with science than the cosmogany of any other race.

I shall show later in this work that India was the heart of Asia and that her religion and art spread all over Asia. But to-day and owing to the commingling of the East and the West in India, Hindu culture has a cultural value to the whole world. It is therefore necessary to know the pivotal bases of Hindu culture. It has always based itself on its exaltation of the land and of the people and of the Scripture. The conception of the land as the holy land and the divine country has been with us from the most ancient times. The land has been named after its first great ruler who ruled from Cashmere to Comorin and from sea to sea—Bharata the son of Dushyantha. In Acts I and VII of Kalidasa's Sakuntala the national poet of India idealises Bharata as the Chakravarti and says that he will rule without a rival the whole earth with all its seven islands.

In the first verse of his great poem Kumarasambhava Kalidasa describes Himalaya as ensouled by deity and as stretching from sea and sea and as being the measuring-rod of the earth.

अस्त्युत्तरस्यां दिशि देवतात्मा हिमालयो नाम नगाधिराजः ।
पूर्वापरौ तोयनिधी वगाह्य स्थितः पृथिव्या इव मानदंडः ॥

The well known verse जननीजन्मभूमिश्च स्वर्गादपि गरीयसी affirms that that the mother and the motherland are dearer far than heaven. A celebrated verse in the Vishnu Purana emphasises that the means of spiritual liberation abound in India and that he is the greatest

self-deceiver who being born here yet does not achieve self-liberation leading to the highest auspiciousness.

देशेऽस्मिन् भारते जन्म प्राप्य मानुष्यमध्रुवं ।
नकुर्यादात्मनः श्रेयस्तेमात्मा वंचितश्चिरं ॥

The Bhagawata says that even the Gods desire birth in the Bharatavarsha (India) because from there alone runs the path to the eternal Paradise.

अद्यापि देवा इच्छन्ति जन्म भारत भूतले ।
संचितं सुमहत्पुण्यं अक्षय्यममलं शुभं ॥
कदा लप्स्यामहे जन्म वर्षभारतभूमिषु ।
कदा पुण्येनमहता प्राप्स्याम परमं पदं ॥

The Prithvi Sooktam glorifies the motherland. The famous verses about the seven holy rivers and about the seven holy cities show how the whole country from the northern and to the southern end was regarded as a sacred unity, The institution of pilgrimage covers many holy spots from Badarinath to Kanyakumari. The heart of India was said to be Kasi which was called the Mukti Ksetra.

An equally sanctified conception prevailed about the people and their scripture. Aryavata was called so because the Aryas loved to be born there again and again —(आर्याः अत्रावर्तन्ते पुनः पुनरुद्भवन्तीत्यार्यावर्तः, Kulluka's glosson Manu, II, 227.) The Scripture is called by Sri Sankara in his bhashya on the Vedanta Sutras as our best friend and protector, more loving than thousands of fathers and mothers and as the illuminer of everything and as the voice of omniscience. (मातापितृसहस्रेभ्योऽपिहितैषितरं शास्त्रं । महता ऋग्वेदादेः शास्त्रस्य अनेकविद्यास्थानोपबृंहितस्य प्रदीपावत्सर्वार्थावद्योति

तिन: सर्वज्ञकल्पस्य) Dr. A. K. Coomaraswami says well that the Hindu mind is characterised by three chief traits i.e. a sense of the unity of love, a love of philosophy and religion and a love of social order. The genius and essence of Hindu culture lies in its harmonious combination of various elements which are at first sight incompatible with each other—ahimsa and veerya, (non-injury and heroism) Santhi and purushakara, (peace and energy) Vairagya and Lokasangraha, (dispassion and service) Karma and Bhakti and Jnana (action and devotion and knowledge). Ahimsa (non-injury) is not opposed to defensive Virya (heroism), though it is opposed to selfish offensive destructive heroism. Santhi (peace) is not opposed to purushakara (effort in the cause of the welfare of the soul (sreyas), though it is opposed to the selfish pursuit of the joy of the body and the senses (preyas). *Vairagya* (dispassion) is not opposed to *Lokasangraha* (work for the welfare of others), though it is opposed to work motivated by selfishness. Karma faces this world, Bhakti faces God with love, and Jnana faces Truth with a desire for identification with it. Why should there be any inherent incompatibility among them ? We can know and love God and serve man at the same time.

In short, the world-idea which is the central ideal of the Hindu Culture may be said to be the energy of peace. Viewed along with the world-ideas of other peoples and other lands—the Athenian ideal of liberty, the Roman ideal of order, the medieval ideal of unity, the modern ideal of Nationality, and the ultra-modern ideal of Democracy—we can well realise that it is higher than all of them and is consistent with all of them. India can

absorb these without losing her own soul. Her genius has insight or spiritual vision as its soul and the energy of Peace as its body. What is this Peace?

> "Not Peace that grows by Lethe, scentless flower,
> There in white languors to decline and ease,
> But Peace whose names are also Rapture, Power,
> Clearsight and Love; for these are parts of
> (William Watson.) Peace."

This is why every Hindu ceremony winds up with the benediction "Om Santhih Santhih Santhih." (Peace, Peace, Peace!)

A brief Sanskrit word—*Dharma*—sums up the Hindu concepts of the genius of the Hindu Culture. It means a combination of righteousness and blessedness, and a proper attitude to here and hereafter. Rabindranath Tagore says well in his essays: "India has not split up her *Dharma* by setting apart one side of it for practical and the other for ornamental purposes. *Dharmr* in India is religion for the whole of society—its roots reach deep under ground but its top touches the heavens; and India has not contemplated the top apart from the root—she has looked on religion as embracing earth and heaven alike, overspreading the whole life of man like a gigantic banyan tree. Indian history proves this fact that in the civilised world India stands forth as the example of how the Many can be harmonised into One. To realise the One in the universe and also in our inner nature, to set up the One amidst diversity, to discover it by means of knowledge, to establish it by means of action, to percieve it by means of love, and to preach it by means of conduct-this is the work that India has been doing in spite of many obstacles and calamities, in ill success and good

fortune alike. When our historical studies will make us realise this eternal spirit of India, then and then only will the severance between our past and our present cease to be."

The Hindu concept of Dharma in its turn rests on the Hindu concept of the Gunas. Prakriti (Nature) is a blend of the three gunas—Sattwa or rhythmic poise, rajas or inharmonious activity, and tamas or inertia in diverse and differing proportions. We must rise above Tamas which includes not only inertia and illusion but also despair and pessimism. Manu says that we must not underestimate ourselves because of our past failures or regard auspiciousness as unattainable but should always strive for the highest auspiciousness.

नात्मानमवमन्येत पूर्वाभिरसमृद्धिभिः ।
आमृत्योः श्रियमन्विच्छेन्नैनां मन्येत दुर्लभां ॥ (IV. 137).

Nor must we become attached to selfish desireful inharmonious destructive activity. We must do selfless work in a spirit of detachment and dispassion and devotion and with a clear consciousness of the real nature of the soul and the universe and God. We must rise above, conflict and act in concert and attain communion.

We can best realise the genius and essentials of a culture by knowing its attitude to Nature and to the sub-human kingdom and to Man and to God. In regard to Nature, the Hindu mind regarded it as permeated and illumined by God. ईशावास्य मिदं सर्वं यत्किंच जगत्यां जगत्—says the very first verse of the Isa Upanishad (whatever moves in the world should be regarded as indwelt by God and dwelling in God and full of the fragrance of the Divine). At the end of the Upanishad the worshipper

feels dimly that the Sun who is the splendour of splendors in the firmament hides a greater glory than his own. He asks the Sun-God to gather his blinding rays that he may behold the Light of Lights, the highest innermost splendour. The Sun-God grants his prayer and the worshipper realises in rapture the identity of God in his mind and God in Nature. This passage is the sublimest in the entire range of the literature of the universe.

हिरण्मयेन पात्रेण सत्यस्यापिहितंमुखं ।
तत्त्वं पूषन्नपावृणु सत्यधर्माय दृष्टये ॥
पूषन्नेकर्षे यम सूर्य प्राजापत्य व्यूह रश्मीन्समूह ।
तेजो यत्ते रूपं कल्याणतमं तत्ते पश्यामि योऽसावसौ पुरुषस्सोऽहमस्मि ॥

Such a realisation will come through knowledge and love i,e, knowing love and loving knowledge.

दृष्टिं ज्ञानमयीं कृत्वा पश्येद्ब्रह्ममयं जगत् ।

India harmonised rural life and urban life. She was no blind worshipper of urbanisation like the west of to-day, Rabindranath Tagore says well in his *Sadhana* : "The civilisation of ancient Greece was nurtured in the city walls. In fact, all the modern civilisations have their cradles of brick and mortar, The walls leave their mark deep in the minds of men.... Thus in India it was in the forests that our civilisation had its birth, and it took a distint character from this origin and environment. It was surrounded by the vast life of nature and had the closest and most constant intercourse with her varying aspects.... His aim was not to acquire but to realise, to enlarge his consciousness by growing into his surroundings. The west seems to take a pride in think-

ing that it is subduing Nature as if we are living in a hostile world where we have to wrest everything we want from an unwilling and alien arrangement of things. This sentiment is the product of the city wall habit and training of mind. But in India the point of view was different; it included the world with the man as one great truth. India put all her emphasis on the harmony that exists between the individual and the universal.... ..... The fundamental unity of creation was not simply a philosophical speculation for India; it was her life object to realise this great harmony in feeling and in action," Tagore has pointed out further the harmony of the life of the hermitage with the rural and urban life and the importance of the part played by the Tapovanas and Tapasya and Tapaswis (hermitages and austerities and hermits) in the life of India. India chose her places of pilgrimages on the top of hills and mountains, by the side of the holy rivers, in the heart of forests and by the shores of the ocean, which, along with the sky, is our nearest visible symbol of the vast, the boundless, the infinite and the sublime.

In regard to the kingdom of animals and birds Hindu culture inculcates affection and a sense of the unity and sanctity of all life. This was not only because the same God made them all and because they are our dumb brothers. As the poet says.

" He prayeth well who loveth well
Both man and bird and beast,"
" He prayeth best who loveth best
All things both great and small,
For the dear God who made us,
He made and loveth all".

(Coleridge's *Ancient Mariner*)

The doctrine of Karma links up the human and the subhuman kingdoms, because the man or woman of yesterday may be the bird or animal of to-day and because the bird or animal of to day may be the man or woman of tomorrow. Thus the " gospel of mercy" (as Ouida describes the Hindu attitude to birds and animals) has a secure basis in India. In fact Vegetarianism became popular because of such ideas. Manu says that flesh should be given up because it implies himsa (injury) and that mámsa (flesh) is called so because it implies that if he eats an animal or a bird it will have its revenge on him when both are reborn in the course of transmigration,

नाकृत्वाप्राणिनां हिंसां मांसमुत्पद्यते क्वचित् ।
नचप्राणिवधः स्वर्ग्यस्तस्मान्मांसं विवर्जयेत् ॥
मां स भक्षयिताऽमुत्र यस्यमांसमिहाद्म्यहं ।
एतन्मांसस्य मांसत्वं प्रवदन्तिमनीषिणः ॥
नमांसभक्षणे दोषो नमद्ये न च मैथुने ।
प्रवृत्तिरेषा भूतानां निवृत्तिस्तुमहाफला ॥ (V, 48, 55, 56).

The grand lesson at the close of the drama Niagananda expresses the very soul of Hinduism especially after it felt the transforming and transmuting and transfiguring touch of the highest aspects of Buddhism and Jainism.

नित्यं प्राणाभिघाताद्विरम कुरु प्राक्कृते चानुतापं ।

(Cease from the taking of life, as such cessation an eternal duty. Repent for past injury)

Nay, every day bhootayajna (feeding animals and birds) which is one of the Panchamahayajnas (five great sacrifices) has to be performed and a portion of the

cooked food has to be given to birds and animals. The reverence for the cow flows from the same centrality of ideology and is of the very essence of the Hindu Culture.

In regard to men and women, Hindu Çulture has emphasised their equality—nay, their divinity. It is often said that the caste system is a negation of equality. But in its highest form as it was originally established it provided only for differentiation and co-ordination and mutual service without the sacrifice of equality. All the castes are equal in the eye of God and all the members of all the castes and both sexes are equally eligible for immediate salvation. This truth is stressed in the Bhagawad Gita (IX, 32, 33). India is the only country where simplicity of life has been stressed and practised and where poverty has never been a crime and where charity is universal and where the *sanyasi* or the man of renunciation has been honoured more than the captains and the kings. We have no doubt to establish organised charity and new forms of philanthropy without destroying individual charity and kindness but that does not in any way lessen the greatness of the human ideals of the ancient Hindu Culture.

In regard to God, the Hindu mind was full of devotion and humility and insight. Its doctrines of immanence and incarnation added a new extensiveness and intensiveness to the universal concepts of God. Bhajana (congregational prayer) and Sankeertana (congregational hymn-singing) are universal in India and are of the essence of the highest Hindu technique of devotion.

Such are the genius and essentials of the Hindu Culture. It is because of them there has resulted the unexampled and unrivalled vitality of the Hindu Culture

when so many ancient cultures have vanished into the limbs of nothingness and oblivion. Sister Nivedita spoke about the need for Aggressive Hinduism. We have no designs or ambitions to subvert or supplant other cultures. We have no quarrels whatever with them. But we will not any longer allow them to supplant or subvert or humiliate or dominate our culture. We want our culture to become unified and dynamic but to remain dignified and defensive as it is now. We must rewrite Indian History so as to reveal the self-expression of our culture in the national life. New literature (especially novels and dramas) and art expressing the soul of our culture must be reborn. Our new aims and ambitions and aspirations and achievements are best expressed in the following noble words of Miss Noble (Sister Nivedita) :

" Great literatures have to be created in each of the vernaculars. The literatures must voice the past, translate the present, forecast the future. The science and the imagination of Europe have to be brought through the vernaculars to every door."

" Hinduism no longer the preserver of Hindu custom but is the creator of the Hindu character."

" Art must be reborn, Not the miserable travesty of would—be Europeanisation that we at present know. There is no voice like that of Art to reach the people. A song, a picture, these are the fiery cross that reaches all the tribes and makes them one. Not only to utter India to the world but also to voice India to herself this is the mission of Art, divine mother of the ideal, when it descends to clothe itself in forms of realism."

In the following pages I shall try to utter the voice of the Hindu Culture and finally to suggest how it should

vitalise and dynamise and organise itself to meet the present and the future. The last Verse in Chapter XI of the Bhagawad Gita seems to me to express perfectly its genius and essentials and manifestations.

मत्कर्मकृन्मत्परमो मद्भक्तस्संगवर्जितः ।
निर्वैरस्सर्वभूतेषु यस्समामेतिपांडव ॥

(He who works for ne, who regards ne as the highest, who is My devotee, who is free from attachment and who has no hatred for any being comes to me, O Pandava.) The word मत्कर्मकृत् (he who works for Me) contains the essence of Hindu Pedagogies and Aesthetics. The words मत्परम: (he who regards Me as the highest) and मद्भक्तः (he who is devoted Me) contains the essence of Hindu metaphysics (including philosophy and religion.) The words संगवर्जितः (free from attachment) and निर्वैरस्सर्वभूतेषु (without hatred to any being) contains the essence of Hindu ethics and civics and economics and politics.

CHAPTER II.

The Evolution of Hindu Culture.

I. The Foundations of Hindu Culture.

It has become one of the common places—nay, even axioms - of scholarship to separate mentally, and descant upon, the two portion of the Indian population, viz : the Aryan and the Dravidian. It is also the fashion to call India an ethnological museum. But the Aryan and the Dravidian factors, if they were separate, did not merely come together but became inextricably blended and hence all talk about them as two is but a theoretical fatuity. As E. B. Havell says in his valuable *History of Aryan Rule in India*: "India, whether regarded from a physical or intellectual stand-point, is herself the great exemplar of the doctrine of the one in the many, which her philosophers proclaimed to the world."

Dr. Gibes is one of the latest of the theorists and his views are adumbrated in the Cambridge History of India. He says that the word wiros is used in the majority of the Indo-European languages to indicate men. He uses that word to denote the races which spoke those languages. According to him their original habitant was the area comprised by Hungary and Austria and Bohemia. His reasons are that they had domesticated the ox and the cow and the sheep and the horse and the dog and the pig and that they knew agriculture, and that the only part of Europe combining pastoral and agricultural country is the abovesaid area.

Other theorists have located the home of Aryans in Central Asia and near the Black Sea and in Norway.

Lokamanya Tilak started the theory of the Arctic Home of the Aryas. But there are very good grounds for the ancient and traditional view that India is the original home of the Aryans. The Himalayan slopes and valleys have a temperate claimate and combine pastoral and agricultural territory.

Grant Bjornstjerna says: " It is there in (Aryavarta) we must seek not only for the cradle of the Brahmin religion but for the cradle of the high civilisation of the Hindus, which gradually extended itself in the west to Ethiopia, to Egypt, to Phoenicia; in the East to Siam, to China and to Japan; in the South to Ceylon, to Java and to Sumatra; in the North to Persia, to Chaldaea, and to Colchis, whence it came to Greece and to Rome and at length to the distant abode of the Hyperboreons."

Pargiter in his well-known work *Ancient Indian Historical Tradition* says that the Aryan civilization is the civilization of the Aila or Lunar race which lived in Ilavrita in mid-Himalayas: that there was a pre-existing developed Dravidian culture; that the Vedic literature reflects a blend of both; that the Aryan civilization did not come from beyond; and that it spread to Afghanistan and Persia and further west from India.

The theory of the Sumerian civilization has been recently admubrated as the result of the excavations in Harappa and Mohenjo Daro. Colonel Waddell says that the Sumerians were Aryan in race and that over fifty percent of the basic words in Sanskrit are derived from the Sumerian. His theory is that the Sumerians of Western Asia were the progenitors of the Vedic civilization and that the Aryan civilization of India took place in the seventh century B.C. But is it right to infer from

linguistic similarities that there was an Aryan immigration into India? Such a fact is equally consistent with an emigration out of India by the Aryans into Western Asia. Colonel Waddel says that the Khattivo (Kshatriyas) were the ruling caste among the Sumerians and that it was Bur-Sin (Parasurama) that exalted the Baramas (Brahmins) over them. This shows that the Sumerian civilisation was post-Vedic and that the Sumerians may have been a branch of the Aryans. That there was an Aryan emigration is hinted by passages in the Rig Veda (VII 4, 2 and VIII 20, 12.) These passages refer to Indra having been in Ruma and Rusama and Syavaha and Kripa and to his having crossed the Samudra (ocean). Dr. J. H. Moulton says in his work *Early Zoroastrianism* that "we could postulate an ebb from India without compromising anything that is really established."

It is said about the non-Aryan element that the Kolarians entered India from the north-east and the Dravidians entered it from the north-west. It is said that the Lemurian continent stretched from the Malay Archipelago to Africa and was occupied by the Dravidians. It is even surmised that the Dravidians came from Africa. It is said also that even before they came here there were negrito races in India. But these are all mere guesses. The Dravidians, like Aryans, have been in India all along.

It is said that the ancient Tamils divided the Tamil country into five regions (*kurinji* or fully land, *palai* or dry waterless region, *mullai* or wooded land, *marudam* or the deltaic portion, and *neydal*, the seaside track) and that hence they were different from the Aryans. It is difficult to see what a classification of the soil has to do

with ethnological matters, any more than the dividing of the earth into zones. The Ramayana refers to the Chola and Pandya and Chera kings. In the Ayodhya Kanda the kings of south India are referred to and in the forty-first sarga of the Kishkindha Kanda the kingdoms of the Chola and Pandya and kerala kings are specified and it is said that the gates the Pandya kings' capital were decked with pearl and gold. The Mahabharata refers to the southern kings as having fought for the Pandavas. Dravida denotes the name of a portion of India and does not import any idea of race.

The Vedas are the scripture of the Hindus. They are four in number *viz*. Rigveda, Yajur veda, Sama veda and Atharva veda. They contain four portions *viz*. mantras (hymns), and Brahmanas (sacrificial details), and Arayakas (compositions in forests) and Upanishads (philosophic truths). There are also Upavedas and Vedangas and Sutras and Dharma Sastras and Ithihasas and Puranas and Agamas besides works in Tamil which are ranked as scriptures and as equal to the Vedas and which, along with the vedas, became the sources of the modern reigning systems of philosophy and religion in India. But all the Hindu shastras admit the superior and overruling authority of the vedas.

The Rigveda describes the Dasyus as the foes of the Aryas and invokes the aid of Indra to slay them. The Dasyus are called also Vritra, Ahi, Krishna, Pani etc. One possible view is that the invocation is to overcome drought and let loose the rains. Another view is that the Dasyus are those Aryas who fell away from Aryan customs and ate uncooked or forbidden food and did not perform sacrifices or worship the gods whom the Aryas

worshipped and did not keep up the purity of the Aryan speech. That the Aryans and the Dasyus could not have been quite unconnected appears from the fact that in the battle of the ten kings as described in the Rig veda the Aryans were accompanied by Vasishta and the Dasyus were accompanied by Viswamitra. Both Vasishta and Viswamitra are described as having invoked Indra and Varuna. Viswamitra could not be regarded as a non-Arya at all, as the *Gayatri* was discovered by him and as he is one of the Rig Vedic *rishis*.

Even if the Dasyus formed the Dravidian race which was different from the Aryan race and both the groups became bound together by a common culture, it does not in any way affect the theory of the birth-place and home of both of them being India or the integrity of the culture of both or the impress of unity left by it on both. The Dasyus are described in the Rig Veda as dwelling in fortresses and as having dwellings built of earth (*urvi*) and stone (*asmamayi*) and iron (*āyasi*). They had lands and cattle and precious metals and jewels. They are described in certain portions of the Rig Veda as Pisachas and Rakshasas. Yaska explains Rakshasa as "one against whom we should protect ourselves." The Dasyus are described in the Rig Veda as being black in colour (Krishna twachah) and noseless (anāsa.) The latter word is, however, interpreted by Sāyana as devoid of clear speech (asyarahita). The Dasyas are described further in the Rig Veda as being *akarmanah* (without rites), *avratah* (without purposiveness of life), *ayajvah* (without sacrifice), *adevas* (without gods) and *anindras* (without Indra).

It does not seem to be a proved fact that the Rig Veda justifies the view that the Aryas and the Dasyus belonged to different ethnic stocks. Much is made of the fact that the Aryas had the fire cult whereas the Dasyus had no fire offerings. How can the fact that there were two cults justify the view of ethnic separateness? Siva is described as having destroyed a fire sacrifice. Lakshmi is described as worshipped by Rakshasas. Differences of dogma or ritual do not justify us in saying that Roman Catholics and Protestants are different ethnic groups.

Some scholars say that the Dasyus and Dasas indicate a religious rivalry between Iranian Aryans and Indian Aryans. Others say that the Dasyus were primitive Aryans who became black in skin owing to the heat of the Indian home. These are all guesses at truth and not proved facts. The colour of the skin is a gift of the latitudes and the altitudes and the diversity of customs is a gift of the longitudes and latitudes. To infer therefrom any radical diversity of ethnic stock or to detect radical social differences from the mutual abuses of dissidents is really going too far. The Rigveda refers to the Dasyus as being *sisnadevas*. Modern scholars find in it a phallic cult quite different from the Aryan fire cult. They infer from it ethnic differences. But Sayana says that the word means " immoral " and nothing more.

It is likely that there were bitter feuds between the orthodox Aryas and the dissident Dasyus and that these were conquered in battle and even enslaved. I am inclined to think that there is no real diversity as between Dasyus and Dasas. That dissent is the cause of severity in description is clear from the fact that after, the dissident

Iranian Aryans went off into Persia, they called their deities as *Asuras* opposed to the Vedic *Suras*.

Nor does there seem to be any real substance in the view that the cult of Siva is Dravidian or non-Aryan or was phallic worship. The Siva cult is an Aryan cult and Rudra is but Siva in his terrific aspect. There was no later merger of Rudra and Siva, as they were one already. The Lingam merely typifies the combined form and formlessness of God or typifies the flame on the altar. There is hardly any basis for the supposed transfer or elevation of Siva into the Aryan pantheon!

Some others equate the Asuras with the Assyrians and say that they first immigrated into India and that they were driven further east and south and conquered and eventually coalesced with the Aryas like the Dasas or Dravidians. Patanjali describes the Asuras as persons who spoke the language in a manner which was defective in purity and accuracy. The Asuras and the Suras are described as belonging to one family, the Asuras being the elders (Purva-Devas.) Both are described as having churned the ocean. Why should we regard the Asuras as a race separate from the Aryas? The Sukla Yajur veda refers to seven *Asuri* metres.

In a recent work entitled *Indo-Aryan Literature and Culture* published in 1934 Mr. Nagendranath Ghose propounded the theory that the *Vratya-stoma* was a political and not a religious ritual and was used to absorb Non-Aryans into the Aryan fold. But there is little warrant for this view. A vratya was a Dwija who had not gone through the Samskaras. The *stoma* was but a purificatory religious ritual and does not in any way

justify the inference of ethnological difference sought to be overcome by a cultural and religious assimilation.

The *Rig-Veda* refers to the *Panchajanah*. This term is variously interpreted. Some say that it means five Aryan tribes. Yaska says that it refers to Gandharvas, Pitris, Gods, Rakshasas and Pisachas. Sayana interprets it as meaning the four castes and Nishadas. I do not see anything mutually incompatible in these views. The context must determine which is the appropriate meaning. The *Rig-Veda* refers also to *Pancha-bhumas* and *Pancha-krishtis* (five soils.) I do not think that any ethnic diversities could be spelt out of these facts at all.

The Rig-Veda refers to *ubhauvarnau* (two varnas.) It seems to me that this is on the basis of the *trivarnika* (Brahmins and Kshatriyas and Vaisyas) and the Sudras being described as two groups. When all the groups are thought of as a whole, they were called *chaturvarnyam*. When the offspring of mixed unions and the aborigines also were taken into account the word used was *Pancha-janah*. One finds it difficult to see the basis for the mystification caused to scholars by these terms. Nor is there any ground for the mystification caused by the words Dasa and Sudra. As already stated above Dasas or Dasyus were those who fell away from Aryan standards of purity of life and speech and worship whereas Sudras were and continued to be a portion of the Aryan group. This is clear from Manu X, 45. Indeed this passage shows that some Dasyas spoke the Aryan tongue and others spoke the Mlechcha tongue. The fact must have been that in course of time Dasas became one with the Sudras.

All these speculations have no real bearing on the realities of today. What we see today that the Hindu community, despite the complexities of its origin and evolution, is a unified society and has attained a unique and uniform type of culture. The groups forming the Hindu society are inter-related in an organic way and are on a basis of equality. The famous Purushasookta hymn means only that while each group has a distinctive duty to discharge and a distinctive service to perform, their inter-functioning must be on the basis of the equal importance of all the social organs and for the joint and coordinated welfare of all based on mutual inter-dependence.

II. The Evolution and overflow of Hindu Culture.

The following pen-picture of India by Megosthenes is a fitting prologue to this sketch of the history of Hindu Culture. He says: " The inhabitants, in like manner, having abundant means of subsistence, exceeds in consequence the ordinary stature and are distinguished by their proud bearing. They are also found to be well skilled in all the arts, as might be expected of men also inhale a pure air and drink the very finest water. And while the soil bears on its surface all kinds of fruits which are known to cultivation, it has also underground veins of all sorts of metals, for it contains much gold and silver, and copper and iron in no small quantity, and even tin and other metals, which are employed in making articles of use and ornament, as well as the implements and accoutrements of war. It is accordingly affirmed that famine has never visited India and that there never has been a general scarcity in the supply of nourishing

food". He says further: "The Indians live happily enough, being simple in their manner and frugal. They never drink wine except at sacrifices. Thefts are of very rare occurrence. Their houses and property they generally leave unguarded. The simplicity of their laws and their contract is proved by the fact that they seldom go to law. Truth and virtue they hold alike in esteem".

It is not a wise or correct view that the Hindus had no historical sense. When they excelled in many difficult sciences and arts, it cannot be that they were deficient in the comparatively crude and primitive art of keeping chronicles, in which much lesser peoples have excelled. Colonel Tod says well: "If we consider the political changes and convulsions which have happened in Hinduism since Mahmud's invasion and the intolerant bigotry of many of his successors, we shall be able to account for the paucity of its national works on history, without being driven to the conclusion, that the Hindus were ignorant of an art which was cultivated in other countries from almost the earliest ages. Is it to be imagined that a nation so highly civilised as the Hindus, amongst whom the exact sciences flourished in perfection, by whom the fine arts, architecture, sculpture, poetry and music were not only cultivated but taught and defined by the nicest and most elaborate rules, were totally unacquainted with the simple art of recording the events of their history, the character of their princes and the acts of their reigns?"

Though it is often said glibly that India has never had any historical instinct and that she has never kept any record of her achievements, such a view is incorrect.

It is no doubt true that the Puranas exaggerated historical events and mixed up history with many other things. But their primary aim was ethical and religious and they sought to use biography and history mainly to illustrate and enforce ethical and religious lessons. But in mediaeval times we have many chronicles like Kalhana's Rajā Tarangini, etc. The Muslim period of Indian history had fairly accurate chronicles. Archaelogy, numismatics, grants, traditions and literature all over the land, in addition to the records of foreign travellers and observers in India, contain ample material for the reconstruction of accurate Indian history. But as yet the historians of India were mostly Englishmen who were naturally prone to underrate Indian achievement and overrate British achievement. Tagore says: "Indian History has concealed the true India. This history has, as it were, slipped the true holy book of India within a volume of the marvellous Arabian Nights' Tales. Our boys learn by note every line of this Arabian Nights, but none opens the sacred volume of India's inner history." Indian scholars have already begun work in the field of Indian History. The syndicate of Indian scholars must produce a clear and vivid and accurate History of India which would be free from the bias and theory-riddenness of the Cambridge History of India or the Oxford History of India and which would be a mirror in which India could behold to herself. More than anything else we need a "Short History of the Indian people" on the lines of J. R. Green's immortal "Short History of the English people."

The concept of the all-India political unity under the aegis of a single sovereign was known in very ancient

times. The words Adhiraja, Samraj, Mandaleswara and Sarva-bhauma indicate such an idea. Nay, the Hindu scriptures describe the Viswajit and the Rajasuya and the Asvamedha as sacrifices to be performed by such a super-king as distinguished from petty chieftains and ordinary kings. Dr. Radhakumud Mukherjee has well described the Hindu ideals as "the composite type of nationality and policy."

Nationhood is a matter of psychology unlike race which is a biological phenomenon. India has always felt herself to be a nation, though the obstacles to her realisation of her nationhood have been many and tremendous and though internal dissensions and external invasions have been ever and anon hindering such self-realisation. Mere talks about the necessity of unity of race and unity of language and unity of religion lead us nowhere and do not help us to understand the reality of the Indian national self-consciousness. These unities have co-existed with nationality in some countries. Other countries achieved nationhood in the absence of some or more of them. The vital element is national self-consciousness. As Mr. J. H. Cousins says well - "The real India hovers over India's head; it is the totality of all that lives in the region of the imagination."

The two vital elements in nationhood are the element of place and the element of feeling. India is marked off by Nature to be the home of a nation. Further. Indian culture has always felt itself to be pervasive and unique. The former physical element has been amplified and intensified by the sanctification of hills and rivers and cities and temples and by the institution of pilgrimages. The latter psychical element has been amplified and

intensified by the universal reverence for the Veda and the Sanskrit language in India and by the intense and pervasive love of Indian art and literature. In India religion is not a set of dogmas but a social and spiritual environment.

The fact seems to be that the so-called Dravidians and the so-called Aryans were indigenous people in India and that the theory of their immigration and incursion into India is a figment of occidental scholarship. In Tamil words Dravida is said to be the name of the Southern portion of India from Tiruvenkatam (Tirupati) to Kumari (Cape Comorin). The ancient Tamil works speak of a flood which destroyed the land south of the Kumari. The term Pancha Dravidas include the Tamils (including the Malayalis), the Telugus, the Karnatahas, the Maharashtras and the Gurjaras, just as the term Pancha Gowdas include the people north of the Vindhyas, The term Dravida is specially applied to the Tamil Brahmins in the Andhra country and in Maharashtra.

Thus the term *Dravida* relates to a tract and not to a race. Dr. Grierson is of opinion that the Tamils are aborigines in India. Risley says that they and the Australians are connected tribes but this theory, like the theory about Lemuria and Atlantis, is a mere guess. In the same way the terms 'Arya' relates to character and not to race. The theory of the Aryan immigration into India from somewhere (no two persons are agreed about the location of the supposed original Aryan home) has been so often repeated by the western savants that it has become almost an article of faith even with the Indian scholars! But the Vedas refer to the Himalayas as the Uttara Giri i.e. the northern boundary and contain no

hints of an Aryan immigration into India from abroad. I have discussed this subject in detail elsewhere. The region between the Saraswati and the Drishadvadi as described in Manu II, 17, was probably the original Hindu home. Manu calls it देवनिर्मितंदेशं (the country created by the gods.) From there the Hindus seem to have spread east and south and west and north. A Hindu colony evidently went to the North Pole and retraced it steps after the Ice Age there. A branch of Hindu dissidents went to Iran and became the followers of Zoroaster. Another Hindu colony went into South India.

As indicated above, the orthodox theory of western scholarship which seems to be holding the field now is that the Kolarians entered into India through the north-eatern passes and that then the Dravidians and then the Aryans came into India. Some scholars hold that the Mongol races came into North-Eastern India and that the Nāgas existed here before the Tamils and that the Aryans learnt the Nagari language from the Nagas! Yet others say that the Vanasras were the Negritos and that the Rakshasas were the Nāgas, and that then the Dravidians and afterwards the Aryans came into South India. I have discussed these views and showed their untenability in my two volumes on *Valmiki*. My view which I have discussed in great detail elsewhere is that Kishkindha was an Aryan or Aryanised colony and that Lanka was an Aryan colony. In the *Tholkapiam* it is stated that there is a tradition that Agastya brought into south India some families from Dwaraka. The author of Madurai Kanji says that Agastya saved Tamilaham (Tamil country) from Ravana. Yet Ravana is claimed today as having been a Tamilian, though Valmiki

describes him as a speaker of Sanskrit and the Rakshasas as knowers of the Vedas and the Vedangas!

The most outstanding fact relating to the ancient Hindu culture is the increasing interaction and blending of the North Indian Hindu culture and the South Indian Hindu culture. The Pandyas and the Cholas and the Keralas are referred to in the Ramayana and the Mahabhārata. God Siva is said to have been the teacher of the Sanskrit alphabet and phonetics to Panini and of the Tamil alphabet and phonetics to Agastya. Agastya was an Aryan Saint who was also the patron-saint of Tamil. Dr. Caldwell derives the Tamil Vattezhuthu from the Sanskrit alphabet, In the word Tamil Sangam, Sangam is itself the Sanskrit word Sangham. The Tamil classics *Silappadikaram* and *Manimekhalai* refer to the festival of Indhra. Kerala is said to owe its existence to Parasurama.

Hindu culture did not merely overflow all over India. It overflowed in all directions outside of India. Monsieur Delbos says: "The influence of that civilisation worked out thousands of years ago is around and about us every day of our lives. It pervades every corner of the civilised world. Go to America and you find there, as in Europe, the influence of that civilisation which came originally from the banks of the Ganges."

It was only later Hinduism that forbade sea-voyage. This prohibition was due to the obvious slow deterioration of the Hindu faith even in India and the fear that the faith will get diluted and destroyed if the Hindus roamed freely all over the world and settled in diverse places all over the earth and got dispersed all over the planet. Today some of the peoples of Western Europe travel

everywhere and settle anywhere and rule here, there, and everywhere but keep up their virility and individuality. The Hindus of ancient times knew such a technique but later on there was a decay of virility and individuality and hence there was a prohibitton of sea-voyage. Now that there is a new renaissance and a new self-awareness and a dynamic virility and individuality in the Hindu nation, the medieval prohibition of sea voyage must be suitably modified, by making ample provision for food and worship in the places which the Hindu overflow trends seek to utilise for the purposes of trading or settling or cultural influence. The Nagarathars of South India and various Hindu communities in North India have shown courage well as cultural fidelity by settling priests and establishing temples in recent times in Ceylon and Indonesia and Eastern Asia as well as in South Africa and East Africa.

The earliest and most incontrovertible overflow of the Hindus beyond India was into Persia. The Zoroastrian religion was a religion of dissent from the Vedic religion. Sir William Jones says: "I was not a little surprised to find that out of ten words in Du Perrons' Zind dictionary, six or seven were pure Sanskrit. It is to be remembered that the name of the Zoroastrian God Ahuramazda means the Asura of the Medes. Another explanation is Ahuramazda is Asura Mahita or the revered Asura. "Asuras" were contrasted with the Vedic Suras (Gods). The Hindu *Soma* became the Avestic Homa." Mr. Pococke says: "The ancient map of Persia, Colchis and Armenia is absolutely full of the most distinct and startling evidences of Indian colonisation, and what is more astonishing, practically evinces,

in the most powerful manner, the truth of several main points in the two great Indian poems, the Ramayana and the Mahabharata. The whole map is positively nothing less than a journal of emigration on the most gigantic scale." Afghanistan was similarly colonised by Hindu tribes.

Equally clear it is that the Chaldeans and the Babylonians and the Assyrians were of Hindu origin. The Russian scholar Sheftelovitch says that the Kassites who took Babylon in 1746 B. C. and established there a dynasty which lasted 600 years were Aryans speaking Vedic Sanskrit and worshipping the sun. The identity of Assyria and Asura is clear. India supplied Chaldea and Assyria with teak, muslin, rice, ivory etc. We find there the names of Hindu Gods such as Indra, Surya, Mitrasil, Arunasil etc. There is a similarity between the words Abheera and Hebrew. The Hebrew words Tuki and ahalin came from the Tamil words tokai and ahil. Palestine was possibly a colony of India. The Turanians of Turkistan were possibly Hindu trekkers. Professor Max Muller says : "Turvas and his descendants who represent Turanians are described in the later epic poems of India as cursed and deprived of their inheritance." They seem to have migrated westwards. There was a colony of the Hindus in Armenia in the second century B. C.

Thus the Hindu culture went beyond the limits of India into Persia etc. It overflowed South and East of India. Ceylon was colonised long before the third century B.C. In upper and Lower Burma and Siam also the Indians settled in large numbers. The Burmans call their Code as Dharmasath (Sastra). It is based on

Manu's Code. The name Burma itself is of Hindu derivation. Champa which was a Hindu Kingdom in South Annam was founded in the first or second century A.D. Cambodia and Malay Peninsula and the neighbouring Indonesian islands of Java and Sumatra and Madura and Bali and Borneo were colonised by the Indians at about the same time. The name Cambodia is only the Sanskrit Kanbhoja. The Indian cultural conquest of these regions went to the length of implanting Hindu legal and social institutions and literature and art and philosophy and religion there. Ptolemy says that the entire territory near the west of further India was occupied by the *Sindoi* (Hindus). We find Hindu mythology in Java in spite of conversion to the Muslim faith. Hindu faith and worship as well as Hindu mythology survive in Bali. In the Indian Archepelago the remains of Hindu temples exist to this day. At Jambi in Sumatra there are the remains of a great Hindu temple. The temples at Barobodur and at Angkhor-vat are in a state of preservation even now. Sir Stamford Raffes says about Bali: "Here together with the Brahminical religion is still preserved the ancient form of Hindu municipal polity".

Let me take by way of detailed illustration the history of some of the Hindu colonies in Eastern Asia. Prof. Phanindra Nath Bose says well: "India has natural frontiers, which lead scholars to believe that the people of India, were always confined within her natural bounds. Such a conclusion, is, however, far from the truth. Though there are mountains and seas to prevent the free movement of the people of India, yet there are passes in the mountain ranges which enable the people to

go outside India. With boats and ships and a few trained mariners seas offer splendid passage for communication with other countries. We have got ample proofs to demonstrate that the people of India always went outside India. In many cases, they took their civilisation and culture, and in other cases, they even founded colonies. These colonies grew up in Southern Asia. The people of South India with the help of boats used to cross over to the islands of the Indian archipelago-Java, Sumatra and Borneo and establish colonies there. From Java, they used to push northwards to the mainland of Further India. In the course of the first few centuries of the Christian era, we have the foundation of the Indian colonies in Annam, Siam and Cambodia. This is the Greater India which grew up in Further India. Thus, Indian culture and civilisation was not confined within the natural bounds of India but spread over a large tract of country outside India. Indian culture, according to the poet, is a full-blown flower. With a favourable wind, the seeds of the flower are flown over to different tracts of land. Wherever the seed could find favourable ground, there another tree would grow up with flowers and buds. *Thus, in the Indian Cultural empire, the central flower is India, from where* seeds have flown to China, Tibet, Korea, Japan, Siam, Annam, Cambodia, Java, and Bali."

In Siam the culture of India took a permanent root. Even today the names of the kings (such as Prajadhipok, Ananda etc.) show Hindu influence. The country is full of the remains of Hindu temples. I have already referred to the kingdom of Champa as a Hindu colony. Champa is the modern Annam. The Hindu faith was

established there, though now Islam has established itself there. The Hindu colonists named the country after the ancient Hindu kingdom of Champa near Bhagalpur in North Eastern India. Hiuen-Tsiang, the great Chinese traveller of the seventh century A. D., calls this colony as Mahachampa (Mo-Ho-Chen-Po). The colony was founded about the first century A. D. We do not know whether the Hindus went there by the land route through Burma and Assam or the sea route past Java. South India also sent emigrants to Champa. There are many Sanskrit inscriptions in Champa. The first royal dynasty was founded by Sri Mara. His successor's Sanskrit inscription at Vo-can ends with the words *Viditam astu* (let it be known). Hinduism became the State religion. The kings bore the tittle of *Varman*. There were later kings like Sri Bhadra Varman and Gangaraja. The former erected a temple to God Siva calling the deity Bhadreswara. The later abdicated his throne to go to India to worship the Ganges (Ganga). This is stated in an inscription. There were later dynasties, some of which belonged to the Brahman caste and the others to the Kshatriya caste. These various dynasties ruled over Champa for more than a thousand years. Champa eventually submitted to Cambodia. Hinduism, and later on Buddhism also, flourished in Champa. As in Bali today, there were in Champa also the four castes of Brahmans and Kshatriyas and Vaisyas and Sudras among the local Cham population. The Hindu marital and funeral ceremonies prevailed there. The royal coronation ceremonies followed those in India. Hindu art and sculpture flourished in Champa and Hindu and Buddhist images are still found there. The Indian scheme of education prevailed there before.

8

Cambodia was colonised at about the same time as Champa. Before it was colonised, there was the Hindu colony of Funan which comprised also Cochin China, Siam and Malay Peninsula. An Indian royal dynasty was founded in Funan in the first Century A. D. The first king was a Brahman. The earliest colonists were probably from South India. Emigrants from North India followed soon after. After Funan fell, the kingdom of Cambodia arose from its ruins. Professor Phanindra Nath Bose says: "The Cambodian kings bore the tittle of Varman, which reminds one of the Pallava kings of South India. The magnificent temples of Angkorvat and of Bayon are similar to the Gopuras of Southern India. Taking all these facts together, as well as the introduction of Nataraja Siva from South India, one thinks that the colonists perhaps came from Southern India." He says further: "The whole of India was looked upon by the Cambodians as a sacred land and to them India was known as Arya Desa." The capital of Cambodia was Sreshtapura. The total establishment of Hindu Culture there is shown by an inscription which compares a princess to Arundhati. The Hindu Epics were very popular. The cults of Siva and Shakti and Vishnu were widely prevalent. The Hindu literature was transplanted in Cambodia. Even the Hindu caste system began to prevail there. Later on Buddhism also became popular. The capital was later on shifted to the Mount Mahendra near Angkor Thom. It was during the reign of Yasovarman that the magnificent buildings near Angkor Thom were built. The famous temple of Vishnu at Angkorvat is one of the wonders of the world. The Hindu kingdom finally fell about the fourteenth century A. D. Siam conquered it. In 1887 Siam transferred to

France her supremacy over Cambodia. The present king of Cambodia is subordinate to France. He is a Buddhist.

The Hindu Culture spread into the far west and north also owing to the conquest of Herat by Chandragupta and the conquests of Asoka. Sir Aurel Stein's excavations revealed beneath the sands of the desert of Gobi the ruins of cities inhabited by Indians. The Indians went also to Tibet and even beyond into Mongolia and Siberia and China and Korea and Japan. Manu says in X 43, 44 that the Kshatriyas went to China just as they went to Paundra, Odra, Dravida, Kamboja, Yavana, Saha, etc. Paramachina was probably Tibet. The adventurousness of the early Indians was thus an outstanding fact and contrasts with the home-keeping habits and non-adventurousness of the Indians of today. In China and Tibet and Korea and Chinese Turkestan and Japan there was only a cultural conquest by the Hindus. Sanskrit works on art like *chitralakshana* and *shadanga* as well as Vatsyayana's Kama Sutras influenced deeply the "Augustan age" of Chinese culture in the eras of the Tang and Sung dynasties. In Ceylon and Indonesia and South-Eastern Asia the conquest was a cultural as well as a political conquest. But the Hindu kingdoms there were not under the control of the mother country. Hence India established only a cultural empire in Greater India as was created in Indonesia and South-Eastern Asia.

I may here refer to other indications of Hindu overflows though the existing remains are not so decisively probative as in the case of the countries stated above. Egypt seems to have been colonised more than 8000

years ago by the Hindus. The mummies of the Egyptions were wrapped in muslin which was imported from India. Pococke says:—"I would now briefly recapitulate the leading evidences of the colonisation of Africa from North-western India and the Himalayan provinces: First, from the provinces or rivers deriving their names from the great rivers of India. Secondly, from the towns and provinces of India or its northern frontiers, thirdly, from the ruling chief styled Ramos (Rameses) etc., fourthly, similarity in the objects of sculpture; fifthly, architectural skill and its grand and gigantic character; and sixthly, the power of translating words, imagined to be Egyptian, through the medium of a modified Sanskrit". The name of the river Nila has on obvious Sanskrit origin (Neela). The Hindus used to call the Indus as the Nilab (blue river), The lotus is the sacred and royal flower of Egypt. About Ethiopia Sir William Jones says: "Ethiopia and Hindustan were possessed or colonised by the same extraordinary race". In the same way Hindu colonists overflowed into Greece and Rome as well. Spices, perfumes, muslins, pearls etc. from India had an extensive sale in Greece and Rome. The Greek and Latin tongues belong to the same family as the Sanskrit. Very possibly the Germans and the Saxons also were originally adventurous hordes of Hindus. It is also likely that the Hindus went into Scandinavia and Britain. In fact a Hindu colony went to the North Polar Artic region which enjoyed a temperate climate long ago and retraced its steps after the glacial epoch. It is the remembrance of the Artic phenomena (such as the unsetting sun, long days and nights, glowing lights of the Aurora Borealis etc.) that have left their traces here and there in the Vedas.

We have got also evidence that the Hindus must have emigrated to the Pacific islands and finally reached America. America was known as the Patala Loka. The Maya civilisation had striking similarities to the Hindu civilisation. The architecture of ancient America resembles the Hindu style of architecture. There is a thousand column temple at Mitla (Mexico). The Incas claimed to be the children of the Sun. The figures of Ganesa and Nagas and Linga existed in ancient America. The American Indians cremated their dead. They made food offerings in fire. They burnt incense. They believed in omens. They believed in one Supreme Being. They were vegetarians and lived on maize and beans. They used herbal medicines. They chewed betel with lime. Their dress was like the Hindu dress, They wore sandals like the Hindus. A decisive fact is that recorded by Sir William Jones. He says: "Rama is represented as a descendant from the sun, as the husband of Sita, and the son of a princess named Causalya. It is very remarkable that Peruvians, whose Incas boasted of the same descent, styled their greatest festival Rama-Siva, whence we may suppose that South America was peopled by the same race who imported into the farthest parts of Asia the rites and the fabulous history of Rama." Arjuna married the Patala princess Uloopi. It is hence clear that though it may be, as stated in a recent volume in *The United States*, by W. H. Hudson and Irvin S. Guernsey, that "to those hardy adventurers, the ancient Norsemen, whose light, swift ships found their way over many seas, undoubtedly belongs the honour of having been the first of Europeans to set foot on American soul" the honour of being the first Asiatics to do so belongs to the Hindus and they

achieved that honour many centuries prior to the Norsemen.

The trade relations of India went far beyond the limits of her political and cultural conquests. Her trade reached Arabia and Egypt and Greece and Rome and went even beyond. Pliny says that India drained the Roman Empire of a hundred million sesterces per annum. Roman coins have been found in India in large numbers. The word *Dinara* in Sanskrit literature is obviously the Latin Dinarius.

It is not possible to trace in the course of this chapter the entire historic evolution of the Hindu culture. Suffice it to say that the battle of the Kurus and the Pandavas on the battlefield of Kurukshetra gave it a tremendous shock and set-back but it gave it and the world the supreme and wonderful world-scripture of the Bhagawad Gita. A later consolidation of the Hindu culture took place until the internal convulsion of Buddhism took place.

Buddhism gave India an extended life. It was India's gift to the outer world. It led Indians beyond India and outsiders into India. It was at first a Protestant Hindu sect but it soon became a world-religion. It never supplanted Hinduism but it eventually lost its hold on India but gained a vital hold on Eastern Asia as well as as Northern Asia, and thus led to the cultural conquest of Asia by India and enabled Indian culture to become a world-force.

Hinduism overcame Buddhism not by persecution but by its remarkable power of assimilation of the finer features of Buddhism and by its own inherent charm and

power. Sir Jadunath Sarkar says well: "This was effected not by its persecuting or penalising the Buddhists but by producing greater scholars, better authors, nobler saints, and finer artists, and above all, by practising greater active piety or philanthropy." The Mahayana School of Buddhism was a half-way house between the old type of Himayana Buddhism and the new type of reformed Hinduism. It added worship and ritual, and devotion to Bodhisatwas to the old gospel of the puritanic ethical life. But the revived Hinduism assimilated the best elements of both the types of Buddhism not by direct borrowing but by emphasising some of the elements contained in Vedic Hinduism itself. Ethical life and meditation and devotion and knowledge were all synthesised in it. Buddhism was not killed but died. As Mr. Sarkar says: "Buddhism in its last stage in India ceased to be a living and growing faith, because it could not longer produce an expanding and perpetually modernised literature and a fresh stream of teachers in every generation."

The Saracens took the Hindu decimal system and the Hindu sciences of algebra, astronomy, medicine, etc., to the west. Sanskrit texts were translated into the Arabic. Emperor Harun Al Rashid was cured by Monkh, a Hindu physician. The Saracens passed on the Indian culture into Western Europe. Later on, however, the Muslims came into India as an organised cultural and religious people and hence contributed and are contributing their quota to Indian culture without being absorbed by the older culture though feeling its influence. Islam is dead against polytheism and image worship and caste and assers that Mahammad is the last and

greatest of the prophets. The faces of Muslims are still turned westwards in the direction of Mecca in their daily prayer. It was Islam that brought India into touch again with the outer world. It familiarised the people of India once again with the concept of an all-India political unity. It introduced new concepts of art. It introduced also new and vital concepts of brotherhood and unity and a deeper sense of the Supremacy and Majesty of God among the populace. Sufism was the meeting point of Mystic Hinduism and Mystic Islam. Mr. C. E. M. Joad says: "The large majority of Indian Moslems identify themselves as completely with other Indians as an Englishman does with other Englishmen." (*The Story of Indian Civilisation*, page 24).

It was the entry of English culture and civilisation into India that was the cause of the rapid modernization of India. The British rule did not merely bring peace and order into India but opened India's door wide open to the world and vitalised India by means of science and democracy and all-round progress. It has also enabled India to rise to a new nation-wide political self-consciousness. Nay, the western civilisation has quickened our literature and art as well. The vernaculars in India are rapidly coming to the front as instruments of cultural self-expression. Indian philosophy and religion, being far ahead of western thought, have had but little to learn from the west. But they have been given a new social bent in the direction of philanthropy and social service. The Rama–Krishna–Vivekananda movement has done very effective work in this direction.

When we carefully and intimately study the foundations and history of Hindu culture, certain lessons are

borne in on our minds. After many centuries of interaction between the North Indian populations and ideologies and the South Indian populations and ideologies, the Hindus became a unified people from the Himalayas to Cape Comorin and evolved an integrated culture. They were a deeply religious peaceful co-operative people who were strong in resistance but averse to economic and political aggression though highly capable of cultural permeation and conquest. There was a development of the element of fissiparousness among them in the mediaeval ages and they have paid the penalty therefor by foreign invasion and conquest and subjection. They are now entering into another era of consolidation and unity and can hence look forward to another era of economic prosperity and political freedom and cultural expansion and creativeness.

CHAPTER III

The Positive and Transcendental Aspects of Hindu Culture

India has been eminent not only in the transcendental aspects of culture but also in the physical aspects of culture. She cared for both the physical and metaphysical aspects of life. Though the excellence of the Indian achievement in the fields of literature and art and philosophy and religion is well known in the west, the excellence of her achievement in the realms of the positive and practical life is not as widely or as adequately known. In medicine and surgery, in arts and crafts, in industry and commerce, in navigation, and in other practical spheres of activity, the Indians had a very creditable record and a progressive achievement. Nay, the ideas of the four vedas having the four *upavedas* (Dhanurveda or military science, ayurveda or medical science, vastuveda or the art of architecture, and gandharwaveda or the art of music) shows what importance was attached to the arts and the sciences as the outer ramparts of the citadel and shrine of philosophy and religion.

Let me first of all take the positive sciences. The numeral system and the decimal system now prevailing over the whole world originated in India. The very names of the numerals are of Sanskrit origin. Professor Macdonell says in his *History of Sanskrit Literature*: "During the eighth and ninth centuries, the Indians became the teachers in arithmetic and algebra of the Arabs, and through them of the nations of the west. Thus, though we call the latter science by an Arabic name,

it is a gift we owe to India." Sir W. W. Hunter says: "The Hindus attained a very high proficiency in arithmetic and algebra independently of any foreign influence." The romance of the composition of *Lilavati*—the standard Hindu text-book on Arithmetic by Bhaskaracharya—is very interesting and charming. It deals not only with the basic elements of the science of arithmetic but also with questions of interest, of barter, of permutations and combinations, and of mensuration. Bhaskaracharya knew the law of gravitation. The *Surya Siddhanta* is based on a system of trigonometry. Professor Wallace says: "In fact it is founded on a geometrical theorem, which was not known to the geometricians of Europe before the time of Vieta, about two hundred years ago. And it employs the sines of arcs, a thing unknown to the Greeks." The 47th proposition of Book I of Euclid, which is ascribed to Pythagoras, was known long ago to the Hindus and must have been learnt from them by Pythagoras.

The Hindus applied the sciences of algebra and geometry to astronomy. Mr. Weber says: "Astronomy was practised in India as early as 2780 B. C." The Hindu statement about the conjunction of planets at the time of the beginning of the Kaliyuga is found on calculation to be correct. The Hindu astronomers correctly calculated and predicted the advent of lunar and solar eclipses. The Hindu astronomical tables give the length of the Hindu tropical year as 365 days, 5 hours, 50 minutes, 35 seconds. The Hindus observed the procession of the Equinoxes correctly and the diurnal revolution of the earth on its own axis. The word *uccha* which refers to the apex of the planetary orbi-

became the Latin *aux*. Professor Wilson says: "The division of the ecliptic into lunar mansions, the solar zodiac, the mean motions of the planets, the precession of the equinox, the earth's self-support in space, the diurnal revolution of the earth on its axis, the revolution of the moon on her axis, her distance from the earth, the dimensions of the orbits of the planets, the calculations of eclipses are parts of a system which could not have been found except amongst on enlightened people." There were nine Siddhantas viz. "Brahma, Surya, Sòma, Brihaspati, Gargya, Narada, Parasara, Paulastya, and Vasishta. Of these the oldest was the Surya Siddhanta. The Arabs called the *siddhanta* treatises as Sindhends and translated them. A few passages from the ancient works may well be referred to here to show how ancient was Hindu astronomical knowledge and how the Hindus were highly proficient in astronomy. The *Aitareya Brahmana* says that the sun neither rises nor sets and that the earth has its day and night owing to its rotation on its own axis:

अथयदेनं प्रातरुदेतीति मन्यन्ते रविरेव तदन्तमित्या अथात्मानं विपर्यस्यते अहरेवावस्तात् कुरुते रात्रिं पुरस्ताथा सत्वै एष न कदाचन निम्लोचति । नहवै कदाचन निम्लोचति ॥

Aryabhatta declares the sphericity of the earth and the fixity of the starry vault and the diurnal rotation of the earth:

वृत्तभपंजरमध्ये कक्षया परिवेष्टितः खमध्यगतः ।
मृज्जलशिखि वायुमयो भूगोलस्सर्वतोवृत्तः ॥

(The earth, situated in the midst of the spherical cage-like vault of the firmanent, is composed of the five elements and is spherical in shape.)

भपंजरः स्थिरोभूरेवा वृत्यावृत्य प्राति दैवासिकौ ।
एद्‌यास्तमयौ संपादयति गृह्नन क्षत्राणां ॥

(The spherical cage-like starry vault is fixed. The earth turns round and round and causes the rising and the setting of the planets and the stars.)

Bhaskaracharya explains why the earth, though it is spherical in shape, appears flat to human eyes. He says:

समोयतः स्यात्परिधेः शतांशः पृथ्वी च पृथ्वी नितरान्तनीयान् ।
नरस्यतत्पृष्ठगतस्य कृत्स्ना समवेतत्प्रतिभात्यतस्ता ॥

("A hundredth part of the circumference of a circle would appear to be straight. Even so, as the earth is a big sphere, and as what a man on its back can see is very small, the earth appears to be flat." The *Siddhanto Siromani* explains the theory of gravitation thus:

आकृष्टिशक्तिश्चमहीततया यत्
स्वस्थं गुरु स्वाभिमुखं स्वशक्त्या ।
आकृष्यते तत्पततीवभाति
समेसमन्तात् क्पतत्वियंरवेः ॥

("The earth has a power of attraction and draws stationary things to itself. What is drawn by it seems to fall towards it.", Kalidasa clearly says that the moon derives its lustre from the sun. He knew also the cause of the phenomena of *amavasya* (the obscuration of the moon on new moon days) and knew further that a lunar eclipse is caused by the shadow of the earth falling on the moon. (See Raghuvamsa, II, 28, VII, 33; XIV, 40.

पुपोष लावण्यमयान्विशेषान् ज्योत्स्नान्तराणीव कलान्तराणि ॥
पुपोष वृद्धिं हरिदश्वदोधिते रनुप्रवेशादिवबालचन्द्रमाः ।

(Raghuvamsa, II 28)

करेण भानोर्बहुलावसाने संधुक्ष्यमाणेव शशांकरेखा ॥

(Kumarasambhava VII 8)

पर्वात्यये सोमइवोष्णरश्मेः ॥

(Raghuvamsa, VII 33)

छायाहि भूमेः शशिनोमलत्वेनारोपिता शुद्धिमतः प्रजाभिः ॥

(Raghuvamsa, IV 40)

Of course it cannot be denied that even in the above-said sciences the west is today far far ahead of the Hindu achievement in the past. But all that attainment is less than two centuries old. Many causes contributed to the sudden and phenomenal growth of science in the west just as many causes retarded its growth in mediaeval India. But what I am concerned with is to show in what positive sciences the Hindus in the past made considerable progress which was remarkable in itself and was also far ahead of the achievements of their contemporaries. Sir P. C. Roy has pointed out in his *History of Hindu Chemistry* the great proficiency attained by the Hindus in chemical science. Here again it must be remembered that the achievements of modern chemical science in recent times in the west is peerless and wonderful and ancient India can in no wise compare with the same. In fact the modern era is the era of science all over the world while the ancient era was one of religion and philosophy and literature and art.

A morethan casual mention must, however, be made about one science viz. the science of medicine. Professor Wilson says: "The Ancient Hindus attained as thorough a proficiency in medicine and surgery as any people whose acquisitions are rec orded." The Ayurveda (medical science) was regarded as one of the Upavedas. Susruta

and Charaka and Vagbhata are the Trimurtis (trinity) of Hindu Medicine. Mrs. Manning says: "The surgical instruments of the Hindus were sufficiently sharp, indeed, so as to be capable of dividing a hair longitudinally." Sir William Hunter says: "Indian medicine dealt with the whole area of the science. It described the structure of the body, its organs, ligaments, muscles, vessels and tissues. The Materia Medica of the Hindus embraces a vast collection of drugs belonging to the mineral, vegetable and animal kingdoms, many of which have now been adopted by European physicians Their pharmacy contained ingenious processes of preparation, with elaborate directions for the administration and classification of medicines. Much attention was devoted to hygiene, regimen of the body and diet....The surgery of the ancient Indian physicians was bold and skilful. They conducted amputations, arresting the bleeding by pressure, a cup-shaped bandage and boiling oil practised lithotomy, performed operations in the abdomen and uterus, cured hernia, fistula, piles, set broken bones and dislocations, and were dexterous in the extraction of foreign substances from the body....They were expert in midwifery, not shrinking from the most critical operations, and in the diseases of women and children." Mr. Elphinstone says: "They knew how to prepare sulphuric acid, nitric acid and micratic acid; the oxide of copper, iron, lead (of which they had both the red oxide and litharge), tin and zinc; the sulphuret of iron, copper, mercury, antimony, and arsenic; the sulphate of copper, zinc and iron, and carbonates of lead and iron....They were the first nation who employed minerals internally, and they not only gave mercury in that manner but

arsenic and arsenious acid, which were remedies in intermettents. They have long used cinnabar for fumigations, by which they produced a speedy and safe salivation. They have long practised inoculation. They cut for the stone, couched for the cataract and extracted the foetus from the womb, and in their early works enumerate not less than 127 sorts of surgical instruments." The ancient Hindus used animal vaccination by the transmission of the small-pox virus through the cow. Even more remarkable were their cures of snake bites by medicines as well as by spells which survive to this day.

Quite as important and remarkable as the Hindu science of medicine is the Hindu Science of hygiene. It may be that in matters of public hygiene the west has gone ahead in recent times. But in matters of personal and domestic hygiene, India is far ahead of the west even today. The Hindus knew and know more of cleanliness and rhythmic breathing and conservation of personal magnetism than the vainglorious moderns of the west today. The injunction that no man should sleep with his head placed northward is a salutary injunction whose meaning is beginning to be understood now. The earth is a huge powerful magnet and the human body is a magnetisable object which contains a large percentage of iron in the blood. We must not do anything which will interfere with our magnetic polarity. If we sleep with our head placed northward, the poles of the body and of the earth will repel each other and lead to the diminution of such natural polalrity by interfering with and lessening the polarity acquired by the body from the earth during the day. The Hindu rules about rising before dawn and about bathing in cold water and about

prayers to the Sun-God have a hygienic wisdom which deserves the highest admiration.

I have referred to the fine arts elsewhere in this work. The excellence of the work in arts and handicrafts in ancient India is well-known. Beautiful work was produced in wood and metals and gems and ivory. The Egyptian word for ivory (ebu) and the Greek word (elephas) were derived from the Sanskrit Ibha (elephant). Work in the industial arts is referred to in detail in Kautilya's *Artha Sastra*. The Hindus particularly excelled in goldsmith's work. They knew also how to melt iron and manufacture steel. The cotton and woollen and silk fabrics of India were of wonderful beauty and delicacy. The Indian sense of touch is admitted to be delicate and admirable. Mr. James Mill says: "The delicate frame of the Hindu is accompanied with an acuteness of external sense, particularly of touch, which is altogether unrivalled, and the flexibility of his fingers is equally remarkable." Mr. Thornton says that the Indian muslins are "fabrics of unrivalled delicacy and beauty." The fame of the Kashmere shawls endures to this day. The Hindus were the earliest nation to discover the art of extracting colours from plants Indigo is so named after India. It is called Nila in India. From it is derived the Arab *neel* and the Portuguese *nil*. The Hindus had dyes admirable for brilliance and durability. Professer Weber says well: "The skill of the Indians in the production of delicate woven fabrics, in the mixing of colours, the working of metals and precious stones, the preparation of essences and in all manner of technical arts, has from early times enjoyed a world-wide celebrity."

The English word *navy* corresponds to the Sanskrit word Nauh and the Tamil word Navay. Though the modern ocean-liners are so big and luxurious that the ancient Indian maritime craft could not for a moment be compared with them, yet the latter were very useful and admirable. Mr. Solvyns Says: "In ancient times the Indians excelled in the art of constructing vessels. The Indian vessels unite elegance and utility, and are models of patience and fine workmanship." At Madapollum on the Madras coast many English merchants used to have their vessels built every year.

There was a time when India had a great part in the commerce of the world. Mr. Sarda says well: "They built ships, navigated the sea, and held in their hands all the threads of international commerce, whether carried on overland or by sea." One of the many articles of the Hindu law relates to commercial disputes. As stated already, Hindu commerce with Rome was so vast that Pliny complained that Roman luxury led to an enormous drain of gold (about E 4,0 .0,000) from Rome to India. The Indian silks and scents and precious stones were prized and valued everywhere and went all over the world. The Indian commerce connected India not only with Eastern Asia and Western Asia and even with China but also with the east and north coasts of Africa and the European countries on the north coast of the Mediterranean Sea. India being in the centre of Asia had the world's commerce in her hands and was the emporium of the world. The eastern and western coasts of India were full of rich commercial towns and cities, many of which exist even to this day. It is said in the *Encyclopaedia Britannica*: "It (India) exported its most valu-

able produce, its diamonds, its aromatics, its silks and its costly manufactures. Gold was first found in India and India was the home of diamonds and other precious stones. India was the birth place of the *Koh-i-noor*. There are Sanskrit names for all the precious stones now known."

Last but not least was the Hindu naval and military science. The mercantile marine can flourish only if it has the protection of the navy. Colonel Tod says: "The Hindus of remote ages possessed great naval power." They were experts also in the military science including weapons of war and military arrays (*vyuhas*). They divided their armies into infantry, cavalry, elephant battalions, and chariot battalions (*chaturanga*). Even today their bravery and martial spirit have been applauded in the two great world wars. The ancient Hindus knew gunpowder and the use of rockets and firearms and explosives and huge military machines and projectives (sastras, yantras, sataghnis etc) in addition to *astras* or spiritual weapons. They knew also *vimanas* or aeroplanes. The Pushpaka Vimana of the Ramayana is famous all over the world.

But what I regard as the greatest and noblest and most civilised aspects of the Hindu military science—aspects far beyond the barbarous methods of modern civilised (?) warfare which stoops to the bombing of civilian populations and the use of gas in war and the carrying out of the damnable scorched earth policy—were the adoption of humane methods of war and chivalry in refraining from hurting the unarmed and defenceless and wounded and terror-stricken persons and the non-interference with the civilian population and the ordinary

pursuits of civilian life. Megasthenes says: "Whereas among other nations it is usual in the contests of war to ravage the soil, and thus to reduce it to an uncultivated waste, among the Indians, on the contrary, by whom husbandmen are regarded as a class that is sacred and invaluable, the tillers of the soil, even if battle is raging in the neighbourhood, are undisturbed by any sense of danger; for the combatants on either side, in waging the conflict, make carnage of each other but allow those engaged in husbandry to remain quite unmolested. Besides they never ravage an enemy's land with fire nor cut down its trees." The modern "scorched earth" policy was then unknown. Professor H. H. Wilson says: "The Hindu laws of war are very chivalrous and humane, and prohibit the slaying of the unarmed, of women, of the old, and of the conquered." Colonel Tod says: "To spare a prostrate foe is the creed of the Hindu cavalier, and he carried all such maxims to excess."

BOOK II

POSITIVE ASPECTS.

CHAPTER IV

Dharma Sastra (Education, Ethics and Law)

I. Dharma Sutras and Dharma Sastras

I have dealt with these in great detail elsewhere in *Manu, the Friend of Man* and in *Dharma Sutras and Dharma Sastras*. As my aim in this book is to show the evolution of Hindu cultural ideas and institutions in their fulness and many-sidedness, I shall content myself with referring briefly to the Dharma Sutras and the Dharma Sastras and shall then proceed to deal more elaborately with Hindu Pedagogies, Hindu Ethics, Hindu Sociology and Hindu Law.

The Itihasas and Puranas also discuss rules of Dharma. But the literature devoted to such rules are the Dharma Sutras and the Dharma Sastras. The Dharma Sutras are :

(1) Vasishta Dharma Sutras (belonging to the Rig Veda)

2) Dharma Sutras of Baudhayana, Apastamba, Satyashada, Hiranyakesin, and Drahyayana (belonging to the Yajur Veda)

(3) Vishnu Dharma Sutras (belonging to the Katha school of Yajur Veda)

(4) Gautama Dharma Sutras (belonging to the Sama Veda).

The other Dharma Sutras are those of Vasishta, Harita, Sankha-likhita, Vaikhanasa, Atri, Usanas, Kanva, Kasyapa, Gargya, Chyavana, Jatukarnya, Devala, Paithinasi, Buddha, Brihaspati, Bharadwaja, Sutatapa, and Sumantu,

Of the metrical Dharma Sastras, Manu is the oldest and the most venerated authority. Medadhiti and Kulluka Bhatta have written famous commentaries on it. The Dharma Sastra which comes next in authority to Manu is Yajna Valkya. The Mitakshara is a famous commentary on it. The other Smritis (Dharma Sastras) are those of Narada, Brihaspathi, Harita, Usanas, Angiras, Yama, Atri, Samvarta, Katyayana, Daksha, Satatapa, Gautama, Apastamba, Vasishta, Vyasa, Vishnu, Devala, Prajapathi, Vyaghrapada, Rishyasringa, Karsnajini, Fitamaha, Pulastya Prachetas, Prajapathi, Marichi, Yama, Laugakshi, Viswamitra, Vyasa, Harita, Sankhalikhita, and Parasara. Parasara Smriti is said in it to be the most authoritative for the Kali age. But even today Manu's supremacy is admitted by every Hindu.

> कृते तु मानवा धर्मास्त्रेतायां गौतमः स्मृतः ।
> द्वापरे शंखलिखितो कलौ पाराशरः स्मृतः ॥

It has got a famous commentary by Madhava. In my work on *Dharma Sutras and Dharma Sastras* published by the Sri Venkateswara Oriental Institute, Tirupati, I have shown how the period of these authorities might be fixed as 2000 B.C. to 1000 B.C. Yaska in his Nirukta refers to Manu. Nay, the Veda itself refers to Manu and says that what he said was medicine for the soul. (यद्वै किंचिन्मनुरवदत्तद्भेषजं)

Vaidyanatha Dixita's Smriti Muktaphala and Lakshmidhara's Kritaya Kalpataru are comparatively recent digests of the various smritis.

The Dharma Sastra as a whole stresses duties rather than rights. It aims at individual happiness in this world

and in the next, and also at social interdependence and consolidation and harmony. It deals with Achara (general conduct), Vyavahara (law) and Prayaschitta (ceremonial expiation). The first part of Achara deals with all the rules of conduct to be observed in personal life and in family life and in social life. Gautama Smriti refers to eight Atma Gunas (qualities of the embodied soul) and forty Samskaras (purifying sacraments) and stresses the importance of the former over the latter, saying that if a person is deficient in some of the Samskaras but possesses the former in full, he can go to heaven, whereas a person who has performed all the Samskaras but is deficient in the Atma Gunas cannot go to heaven. When we scruitinise the acharas and samskaras we find that they refer to what has to be done before and at birth, during childhood, during Gurukula education, during domestic life, during meditative retirement, and during ascetic meditation and service in the last stage of life. They stress also the need for avoiding sin (*papa*) and for doing meritorious world-helping acts (punya and lokasangraha). They refer also to the rules relating to pollution on occasions of birth and death. Thus they deal with pedagogics, personal ethics, and social ethics.

The portion of the Smritis dealing with Vyavahara (Law) deals with all the rules of civil law and criminal law as they were in force from time to time. Every Vyavahara (dispute) had to pass through three stages viz. Pratijna (plaint or complaint), Uttara (written statement), Samsaya-hetu paramarsa (weighing of evidence) and Pramana (final conclusion). Proof (Pramana) was of two kinds viz. (1) Manusha (human) and (2) Daivika (divine)

such as ordeals and tests. Human proof consisted of documents (likhita) and witnesses (Sakshi) and possession (bhukti). Divine proof had to be resorted to only in the absence of human proof. The period of limitation was 20 years in the case of immovable properties and ten years in the case of movable properties.

The Vyavaharas (disputes) were divided into the 18 titles or forms of legal actions.

1. ऋणादान—Debt.
2. निक्षेप—Bailment.
3. अस्वामिविक्रय—Selling property which is not one's own.
4. संभूयसमुत्थान—Partnership.
5. दत्तानपकर्म—Non-completion of gift by delivery.
6. वेतनादानं—Non-payment of wages.
7. संविद्व्यतिक्रमः—Breach of contract.
8. क्रयविक्रय—Sale and purchase.
9. स्वामिपालविवादः—Dispute between master and servant.
10. सीमाविवादः—Boundary dispute.
11. दंडपारुष्यं— Assault.
12. वाक्पारुष्यं—Libel.
13. स्तेयं—Theft.
14. साहसं—Violence.
15. स्त्रीसंग्रहणं—Abduction.
16. स्त्रीपुंधर्मः—Relation of husband and wife.
17. विभागः—Partition and succession.
18. द्यूतसमाह्वयः—Gambling.

It is not possible to discuss all these abovesaid legal titles here in detail. I have done so in my articles in the Contemporary Law Review which was published in Madras some years ago. It may, however, be said that that there is much that is valuable for us even now. In regards to debts (rinadanam), we must note that the ancient Hindu law controlled the rate of interest, such rate being allowed to increase in view of the risks attendant on the pursoses of the loan. But the modern civil and criminal law in India is complex and refined and is based on the British jurisprudence and has practically superseded the portion of the Smritis relating to Vyavahara. In ancient times the judicial system was effective and refined. There were the king's courts presided over by judges (Pradvivakas). A judge was called a Pradvivaka as he hears both parties and examines the matters in issue (पृच्छतिविविनक्ति इतिप्राड्विवाकः). There were also local lower tribunals viz. Puga, Sreni, and Kula which were arbitration tribunals dealing with communal matters, guild matters and family matters. But the modern judicial system in India which is based on the British system has entirely superseded the Smriti judicial system. It does not seem that there was a professional class of lawyers in ancient India but advisers to parties are referred to in Sukra Niti. The name Vakil shows that such professional legal advisers became a regular feature during the Muslim period.

Prayaschitta deals with the expiatory ceremonies in respect of the minor and major sins. The word *Prayaschitta* means a repentant mind. Thus repentance and contrition are a vital element in all the ceremonials of expiation. Expiation comes in when a man fails to do

obligatory acts or does forbidden acts. Manu says that all the ugliness and disfigurements and disabilities of the senses and all the diseases are due to the sins committed by us in our previous births or in this birth (Manu, XI 44 to 53).

II. Hindu Pedagogics

I have discussed Hindu Pedagogics at great length elsewhere and shall confine myself here to an exposition of the basic Hindu ideas on the subject. The object of education in ancient India was not merely intellectual training but was also moral and spiritual discipline and training in social duties. The Gurukula system enabled the student to have the domestic atmosphere without having the coddling which is inevitable in the home. The entire scheme of education was devised in such a way as to harmonise with the fundamental Indian concept of values implied in the well-known phrase *Purusharthas*. The goal was the *Sthithaprajna* as described in Chapter II of the Bhagavad Gita. Thus the aim of education was the sublimation of life into the superlife. Kalidasa has described the ascending scale of values in a memorable verse in the *Raghuvamsa* :

शैशवेऽभ्यस्तविद्यानां यौवने विषयैषिणां ।
वार्धके मुनिवृत्तीनां योगनान्ते तनुत्यजां ॥ (I, 87.)

(Those who underwent training in youth and who sought legitimate joys in manhood and who lived as sages in old age and who cast off their bodies by yoga). Three words, Swabhava (individuality), Swadharma (one's own function) and Swarajya (self-rule) sum up Hindu education as they sum up Hindu life in general.

The Vedic ideal of education was not the mere acquisition of knowledge. It aimed at a discipline which was to bring longevity and mental splendour and fame and power (*ayur varcho yaso balam*) and which was to culminate in self-realisation. The pupil was to live in the teacher's *Gurukula* and render service to him. The teacher was not to have any mercenary aim. The worship of the sun was the open door that led to the highest mental achievements.

Such was the psycyological basis of the concept of the teacher and the taught in the scheme of Hindu pedagogics. The teacher is to be an artist. Art is the realisation and revelation of beauty. Beauty is the flashing of the divine in and through the human. Thus the teacher develops the divine in himself and teaches the child how to develop the divine in him. In India the son is not a mere social and economic and political unit. The child is the fulfiller of the duties of his parents and their saviour from hell (पूरणात् पुत्रः । पुन्नामनरकान् त्रायते इति पुत्रः) Every person is said to be born with three debts (जायमानः पुरुषः त्रिभिः ऋणवान जायते). The three debts are the debt to the devas (gods) which is discharged by worship, the debt to the rishis (sages) which is discharged by study and teaching, and the debt to the Pitris (*manes* or ancestors) which is discharged by giving birth to a son and thus securing the continuity of the lineage. It is only after thus discharging these debts that a man can seek Moksha (liberation).

अधीत्यविधिवद्वेदान् पुत्रांश्चोत्पाद्यधर्मतः ।
इष्ट्वा च शक्तितो यज्ञैर्मनो मोक्षे निवेशयेत् ॥
ऋणा नित्रीण्यपाकृत्य मनो मोक्षे निवेशयेत् ॥

A son is the trustee of the national heritage and a magazine of spiritual power besides being the father in another form (आत्मावै पुत्रनामासि) and the recipient of the patrimony. It may be that in a family a seer is born. Nay, God Himself may incarnate therein. That is the highest glory of domestic life. The basic idea of the Hindu pedagogics is keeping the families in such perfection of purity and learning and discipline that *rishis* (seers) and *avataras* (incarnations) may be born in them. Apastamba asks in his Sutras why sages are not now born. कथं ऋषयो अवरेषु न जायन्ते. His answer is नियमातिक्रमात् (by breach of discipline). *Vidya* (knowledge) is our highest natural wealth. Manu gives us the parable of a humble request by Vidya that it be not given away to unworthy persons.

विद्या ब्राह्मणमेत्याह शेवधिष्टेऽस्मि रक्षमां ।
असूयकाय मां मादास्तथास्यां वीर्यवत्तमा ॥ (II, 114.)

Learning should thus be written on the tablets of the pure mind and memory by the hands of learning and love.

The teacher is a necessary and vital and all important factor in education. The veda itself says: आचार्यवान् पुरुषोवेद (only a person who has a teacher can attain knowledge). The teacher sows the seed of brahma vidya in us (तेन गर्भीभवति—Satapatha Brahmana) and gives us a spiritual body which is far more important to us than our physical body given to us by our parents, Manu says:

य आवृणोत्यवितथं ब्रह्मणा श्रवणावुभौ ।
स माता स पिता ज्ञेयस्तं न द्रुह्येत्कदाचन ॥

उत्पादकब्रह्मदात्रोर्गरीयान् ब्रह्मदः पिता ।
ब्रह्मजन्महिविप्रस्यप्रेत्य चेह च शाश्वतं ॥

कामान्माता पिता चैनं यदुत्पादेयतो मिथः ।
संभूति तस्य तां विद्याद्योनावभिजायते ॥

आचार्यस्त्वस्य यां जातिं विधिवद्वेदपारगः ।
उत्पादयति सावित्रया सा सत्या साजराऽमरा ॥

तत्र यद्ब्रह्मजन्मास्य मौंजीबधनचिह्नितं ।
तत्रास्यमाता सावित्री पिता स्वाचार्य उच्यते ॥

(Manur II, 144, 146, to 148, 170.

The conception of education in Hindu Pedagogics has a unique value. The aim of education is the fitting of the soul for immortality (Vidyayā amritam asnate). If we set this ideal in the setting of other universal pedagogic concepts—the Greek ideal of culture, the Roman ideal of efficiency, the mediaeval ideal of discipline, the renaissance ideal of humanism, the Pestalozzian ideal of the development of inherent capacity, the Herbartian ideal, of character—training, and the modern ideal of preparation for life and training for citizenship—we can realise the inherent nobility and superior value of the Hindu concept of pedagogics. The Hindu conception made it clear that the end of education was the self-realisation of the soul through nature and through society. Hence it aimed at teaching knowledge and love of nature as well as knowledge and love of society and it always kept in view the primary purpose of all education and culture viz. self-realisation.

There is a fine verse in which after completing the pupils' education, the former asks the latter :

कच्चिते विज्वरा बुद्धिः
कच्चित्वं कुशलवानसि ।
कच्चित्सफलविद्यस्त्वं
कच्चित्त्वमात्मवानसि ॥

(Is your mind free from the fever of agitation and discomposure ? Have you attained auspicious forms of skill ? Has your education been fruitful ? Have you attained self-knowledge and self-reverence and self-control ?)

Education was never viewed as a direct road leading immediately to pelf and power. A well-known Sanskrit verse says that education should lead to self-control which should lead to fitness for pubiic service and professional llfe, which in its turn should lead to wealth, which in its turn should lead to Dharma, which finally should lead to happiness.

विद्याद्ददातिविनयं विनयाद्यातिपात्रतां ।
पात्रत्वाद्धनमाप्नोति ततोधर्मं ततस्सुखं ॥

In regard to ecucational methods, it was clearly known and said that the pupils learn as much from their fellow-students and from self-introspection as from the teachers and that time will round off their knowledge so acquired to ripeness and fullness and mellowness.

आचार्यात्पादमादत्ते क्रमेत्पादं स्वमेधया ।
पादं सब्रह्मचारिभ्यः पादंकालेनपूरयेत् ।

This is a higher method than the modern method of treating the pupil's mind as if it were a box to be crammed by the teacher with information. Further, the democratic method in education was emphasised. All the pupils—rich and poor-were treated alike and had to bow to the same system of discipline. The classical instance of Krishna and Kuchela is in point. Further, individual aptitudes and potentialities and capacities were kept in view in imparting education, which was accordingly adapted to the recipient's fitness. But today we are living in an era of educational regimentation. Again, the teaching was more by example than by precept. There were other valuable aspects as well. The memory was carefully trained and not neglected as it is today. The habit of worship led to the clarification of the mind and and the attainment of divine grace. The love of pilgrimage contributed as much to health as to holiness and as much to the broadening of the mind and the cultivation of sympathy as it did to health and holiness. The national love of music gave a further impetus in the same direction. It brought beauty to the face and brightness to the mind and benignity to the heart. The inter-relatedness of the study of books and the study of nature was another valuable element in the Gurukula type of education in the Asrama schools. The pupils were taught to be full of reverence for the teacher. The educational discipline was mild but strict. The boys were taught to live a life of purity and *ahimsa.* The residential system in the hermitage schools enabled the student to have pure surroundings and proper guidance and contact so that the training of the will and the conscience and the emotions went on hand in hand with

the training of the intellect and the body. Though the entire scheme of Gurukula education may not be fully revived today especially because of the enormous expansion of modern scientific knowledge which requires concentrated laboratory work, the Gurukula spirit as described above could and should be revived and built into the fabric of the modern Indian education.

Equally important is the Hindu educational psychology which is far ahead of western educational psychology. It understood by its acceptance of the doctrine of Karma that the mind of the child is not a *tabula rasa* and that the child is born neither sinless nor sinful but comes into the world with Karmic tendencies and infinite potentialities. Further, it understood the unbreakable unity of the mind and was superior to the modern western psychology with its dichotomy of intellect and emotion and will. It is neither proper nor possible to differentiate these powers of the mind as disconnected capacities and to put their training into water-tight compartments. It knew further that the conscious mind is but the surface of the ocean of the unconscious mind and that we must stimulate the unconscious mind to intensify our discipline of the conscious mind. Nay, by its unique knowledge of *yoga* it had an entry into that radiant region which was not known elsewhere at any time in the world viz. the realm of the super-conscious. By means of yogic concentration it knew how to control the finer powers of matter and of mind in the best interests of man and for the glory of God. The goal of Hindu pedagogics was the generation and development and preservation of *yogic* power.

There cannot be anything nobler in the world of pedagogy than the concept of *Kulapathi* i.e. a teacher who fed and taught 10000 pupils and fitted them for life and super-life. Each Asrama school was a miniature university, and no convocation of address of today can approach in grandeur of ideas or glamour of expression the convocation address by the teacher to the pupils in the Taittirya Upanishad:

"Speak the truth. Practise righteousness. Do not be wanting in spiritual study: Give to the teacher such honorarium as he desires. Maintain the family continuity. Do not fall off from auspiciousness. Do not fall off from abundance. Do not fall off from study and teaching. Do not fall off from the duties to the gods and to the ancestors. Honour thy mother as God. Honour thy father as God. Honour thy teacher as God. Honour tny guest as God. Follow such of our actions as are unchallengeably noble and pure but not other actions of ours. Treat with respect your betters. Give gifts with faith. Do not give gifts with unfaith. Give with a sense of auspiciousness. Give with a sense of reverential humility. Give with a sense of the spiritual value of gifts. If you feel any doubts about duty or conduct, follow the practices of such Brahmins as are capable of discrimination and devotion and tranquillity and love of righteousness. This is my command. This is my advice. This is the spiritual teaching. Follow it. Follow it."

In modern India the stress of modern life requires us to concentrate on the expansion of scientific and practical studies and on the training of technicians in the

various multitudinous branches of modern agriculture and industry and trade and commerce. We have to fit ourselves into the modern age and equip ourselves to meet the modern economic and political forces in the world. But it is equally necessary for us to preserve the best elements of the Indian Pedagogics and leaven modern education with the same if we are to be rooted in our great culture and to carry out our mission of ennobling and spiritualising the culture of the modern age.

This is the main problem of Hindu pedagogics in the free democratic republican India of today. But there are many minor problems which are pressing for solution. Various Committees such as the Radhakrishnan Committee, the A. Lakshmanaswami Mudaliar Committee, the Parulkar Committee, etc. have recommended varied and far-reaching changes in the spheres of university education, secondary education, elementary education, prebasic and basic and post-basic education, technological education, adult education etc. It will not be possible to discuss them in detail in this course of lectures but I may say generally that the educational pattern must be wisely related to our culture and our pattern of life. On the whole, the wisest scheme will be basic education up to the fourteenth year taking care that it is as much culture-centred as it is craft-centred, and wisely diversified courses in secondary education for four years, and collegiate education for three years on a uniform pattern all over India. A wise scheme of secondary education will be the lynch-pin of the educational set-up and it must lead many boys to become technicians and modernise the Indian industries while

the youth with a special bias for the higher professional and technological and cultural courses will go up to the universities. The battle of the languages is now in full swing but, whatever the final solution of the problem may be, it must result in the regional language being the medium of instruction and examination throughout the educational course while making ample provision for a compulsory study of Hindi and Sanskrit and English which are the Indian State language and the Indian classical language *par excellence* and the international language of our age respectively.

III. *Hindu Ethics—(Individual and Social)*

The central concept of Hindu Ethics is contained in the word *Dharma*.

धारणाद्धर्मइत्याहुःधर्मोधारयतिप्रजाः ।

(Dharma is called so because it upholds and sustains human beings.)

धर्मसारमिदंजगत् ।

(The essence of universal life is Dharma.)

Dharma, rightly understood, is the bond of all beings and is of the essence of life. It is regulated activity with a sense of aims and values and ends. It is only man that has an ethical sense, a scheme of directions and inhibitions, a comprehension of virtue and vice, a knowledge of merit and sin (*Punya* and *Papa*). Dharma is an attempt to relate the temporal and the earthly to the eternal and the spiritual and to control the former by the latter.

Because of the incessant drive of *Vasanas* and desires, man can never keep quiet aud be still for a moment.

नहिकश्चित्क्षणमपिजातु तिष्ठत्यकर्मकृत् ।
कार्यतेह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः ॥

(Gita, III, 5)

But shall our actions form a chaos or a cosmos ? Shall we live a life of uncontrolled desires and chontic activity or a life of controlled and sublimated desires and purposive activity ? That is the question of questions for every man. The answer to that question is furnished by Dharma. Ethics is the Science of Human Conduct. It is the science of at-one-ment or harmony between each individual soul and the universe, between each individual soul and other individual souls, and between each indivldual Soul and God. Hindu Ethics is based on the basic unity of Soul and Universe and God. It is not perplexed by the controversies of the utilitarian school and the intuitional school of Ethics. The dictates of God and the dictates of conscience and the dictates of the greatest good of all will be found to agree in all the essentials.

Hindu Dharma is built on the sense of the impermanence of embodied life and the eternal nature of the Soul. Manu says that every one is born alone and dies alone and enjoys the fruits of Karma alone and that after death, the soul's only companion is Dharma, and that by its and alone we can cross darkness and attain light.

एकःप्रजायते जन्तुरेकएवप्रलीयते ।
एकस्तुभुंक्तेसुकृतं एकएवचदुष्कृतं ॥ (IV, 240).

मृतंशरीरमुत्सृज्य काष्ठलोष्ठसमंक्षितौ ।
विमुखाबान्धवायान्ति धर्मस्तमनुगच्छति ॥ (IV, 241).

तस्माद्धर्मंसहयार्थं नित्यंसंचिनुयाच्छनैः ।
धर्मेण हि सहायेन तमस्तरति दुस्तरं ॥ (IV, 242).

Our Karmic tendencies and fruits and our knowledge (vidya) accompany as in our journey towards future embodiments.

विद्याकर्मणी समन्वारभेते पूर्वप्रज्ञा च ।
विद्याकर्मसमायुक्तो वासनाभिश्च संयुतः ।
सतिमूलेतद्विपाकेजात्यायुर्भोगा ।

Let no one imagine that the Hindu is a fatalist. We never regard Karma as an inexorable fate. We can always overcome bad tendencies (asubha vāsanas) by good tendencies. The *Yoga Vasishta* is never tired of emphasising the superiority of Purushakara (human effort) over Daiva (fate i.e. the cumulative effect of our Karmic Vanasas and Karmic results). The Yoga Sutras also emphasise the importance of *Pratipakshabhavanas* i.e. countering outgoing tendencies by introvertive tendencies. The soul's true nature is infinite freedom and it can burst the manacles of Karma by self-effort and the grace of God. The doctrine of Karma merely affirms that the universe is governed by moral law and that every cause will have an effect. But the soul is free and can with God's grace break the chain of Karma.

We hear much today about the brotherhood of man. In what sense are we brothers? Only in an ideal and spiritual sense. When we survey the world from

China to Peru, what is the fraternal bond between the Chinaman and the Peruvian ? None at all. The concept of the brotherhood of Man is based on the concept of the Fatherhood of God. If the latter is not true, the former is untrue as well.

Further, the essence of virtue is that it gives to us an extension of our higher ego and is the highroad to the realisation of the innate and essential infiniteness of our nature. Heroism appeals to us because in it our limited and selfish and shut-up ego pushes down its imprisoning walls and breaks its fetters and breathes a larger and more spacious life.

This is why the essence of virtue is said to be Asanga or Anāsakti (detachment). If we realise that the ethical life is based on detachment and self-sacrifice, we can stand at the meeting-point of Ethics and Metaphysics and understand the real spiritual value and efficacy of the rules of ethical conduct.

Another essential tract of the ethical life is our innate sense of its obligatoriness. Kant declared in an immortal utterance that two things struck him with awe viz. the starry heavens above and the moral law within. Lord Haldane says in his great address on *Higher Nationality* : "Without such conduct and the restraints which it imposes, there could be no tolerable social life, and real freedom from interference would not be enjoyed. It is the instinctive sense of what to do and what not to do in daily life and behaviour that is the source of liberty and ease. And it is the insinctive sense of obligation that is the chief foundation of society. Its reality tabes objective shape and displays itself in family life and in our other civic and social

institutions. It is not limited to any one form and it is capable of manifesting itself in new forms and of developing and changing old forms. Indeed the civil community is more than the political fabric. It includes all the social institutions in and by which the individual life is influenced—such as are the family, the schools, the church, the legislature, and the executive. None of these can subsist in isolation from the rest. Together they and other institutions of the kind form an organic whole, the whole of which is known as the Nation. The system of ethical habit in a community is of a dominating character, for the decision and influence of the whole community is embodied in that social habit... If this power fails or becomes weak, the community degenerates and may fall to pieces."

It is a mistake to say that Hindu Ethics emphasises sacraments rather than virtues. In fact the Hindu scriptures emphasise the Atma Gunas more than the Samskaras. Gautama says in his Dharma sutras that if a man performs all the Samskaras but is deficient in the Atma Gunas he will never reach heaven whereas if he has all the Atma Gunas but fails in performing all the Samskaras he will attain heaven. He defines the Atma Gunas thus:

दयासर्वभूतेषु क्षान्तिरनसूया
शौचमनायासो मंगलमकार्पण्यमस्पृहेति ॥

(Compassion to all, patience, absence of jealousy, purity, absence of over-exertion, auspiciousness, absence of defeatism, and absence of desire.) Manu says:

अहिंसा सत्यमस्तेयं शौचमिन्द्रियनिग्रहः ।
एतंसामसिकं धर्मं चातुर्वर्ण्येऽब्रवीन्मनुः ॥ (X, 63).

धृतिःक्षमादमोऽस्तेयं शौचमिन्द्रियनिग्रहः ।
धीर्विद्यासत्यमक्रोधो दशकं धर्मलक्षणं ॥ (VI, 921).

Thus Hindu ethics emphasises non-injury, truth, purity, non-covetousness, self-control, contentment, forgiveness, compassion, absence of jealousy, auspiciousness, etc. as the cardinal virtues. A well-known verse says that doing good to others is Punya (merit) and doing evil to others is Papa (Sin).

अष्टादशपुराणेषु व्यासस्यवचनद्वयं ।
परोपकारःपुण्याय पापाय परपीडनं ॥

The following verses are very beautiful and tell us that the Lord is most pleased with the flowers of ahimsa (non-injury), self-control, compassion, forgiveness, meditation, austerity, knowledge and truth.

अहिंसाप्रथमंपुष्पं पुष्पमिन्द्रियनिग्रहः ।
सर्वभूतदयापुष्पं क्षमापुष्पंविशेषतः ॥
ध्यानं पुष्पं तपः पुष्पं ज्ञानं पुष्पं तथैवच ।
सत्यमष्टविधंपुष्पं विष्णोःप्रीतिकरंभवेत् ॥

The basic virtue is *ahimsa* (अहिंसापरमोधर्मः). But it implies the other abovesaid virtues as well.

The *Ramayana* is devoted to the illustration of the great truth that pleasure (काम) which is pursued to the detriment of Dharma is an evil and will lead to destruction. The Mahabharata is devoted to the illustration of the equally great truth that Artha (wealth) which is sought to the detriment of Dharma is an evil and will lead to destruction. The aim of human conduct should be to harmonise Dharma (righteousness) and Artha

(wealth) and Kama (pleasure). It should enable everyone to realise that essentially and ultimately he is pure spirit (Atman).

The same truth is emphasised from another angle of vision in Chapter XVI of the Bhagavad Gita. There the *Daivi Sampath* (the divine temperament) and its virtuous elements are contrasted with the *Asuri Sampath* (the demoniacal temperament) and its vicious elements. The divine temperament is said to consist of fearlessness, purity of mind, steadfastness in the pursuit of wisdom, charity, control of the senses, sacrifice, vedic study, austerity, uprightness, non-injury, truthfulness, absence of anger, liberality and remuneration, mental peace, avoidance of calumny, compassion, absence of greed, gentleness, modesty, absence of craving for sense-delights, energy, forgiveness, endurance, purity, absence of hatred, and freedom from pride. The demoniacal temperament is said to consist of ostentation, arrogance, conceit, hatred, harshness, and ignorance. The Lord says that the divine temperament leads to our liberation while the demoniacal temperament leads to our bondage.

दैवीसंपद्विमोक्षाय निबन्धायासुरीमता ॥ (XVI, 5).

He says, further, that threefold is the gate of hall viz. lust and hate and greed, and that we must avoid these and achieve the highest auspiciousness and attain God-realisation.

त्रिविधंनरकस्येदं द्वारंनाशनमात्मनः ।
कामःक्रोधस्तथालोभस्तस्मादेतत्त्रयंत्यजेत् ॥
एतैर्विमुक्तःकौन्तेय तमोद्वारैस्त्रिभिर्नरः ।
आचरत्यात्मनः श्रेयस्ततोयातिपरांगतिः ॥ XVI, 21, 22).

The way of Righteousness may seem unpleasant at first but it become extremely pleasurable as we go on in the ethical path, because that is the nature of Sattwa Guna.

यत्तदग्रेविषमिव परिणामेऽमृतोपमं ।
तत्सुखं सात्त्विकं प्रोक्तं आत्मबुद्धिप्रसादजं ॥

(Gita, XVIII, 37).

Virtue is thus the self-expression of Sattwa Guna which is clear and transparent and pure and hence allows the light of the soul's *sachchidananda* nature to have unimpeded and unimpaired self-expression.

Some virtues are self-regarding and relate to the purification of ourselves. Other virtues relate to our attitudes to others who are our superiors, or our equals or our inferiors. We must have devotion to our superiors and friendship for our equals and compassion to our inferiors. Devotion to God, loyalty to the king, devotion to Society and State, patriotism, reverence for parents and teachers and elders, etc. come under devotion to superiors. Affection, kindness, domestic virtues, good manners, gentlemanliness, hospitality, truthfulness, co-operation, toleration etc. are aspects of friendship. Sympathy, service, philonthropy, liberality etc. are aspects of compassion.

Sacraments are *added* to such virtues (*Samanya-dharmas*) by Hindu Ethics. They are no substitutes for virtues. *Swadharma* and *Visheshadharmas* and *Varnāsramadharmas* and *Samskaras* are different aspects of special social and individual obligations. Samskāras (rituals) cooperate with virtues in purifying us. They are divided into *Nitya karmas* (obligatory

rituals) *naimithika karmas* (occasional rituals) and *Kāmya Karmas* (optional rituals). The social obligations, if they are properly understood and carried out, will lead to the maintenance of social order and individual self-control. That is the reason why *Swadharma* is so highly extolled in the Gita.

श्रेयान्स्वधर्मोविगुणः परधर्मात्स्वनुष्ठितात् ।
स्वधर्मेनिधनंश्रेयः परधर्मोभयावहः । (II, 35).
स्वकर्मणातमभ्यर्च्यसिद्धिं विंदतिमानवः । (XVIII, 46).

The Hindu books on ethics prescribe also expiations (Prayaschittas) for the transgressions of the ethical life. But their main injunction is obedience and not expiation. Even in expiation the main elements are repentance for the committed sins and resolve never to commit them again.

कृत्वा पापं हि संतप्य तस्मात्पापात्प्रमुच्यते ।
नैवंकुर्यात्पुनरपि निवृत्त्या पूयते हि सः ॥

The Gita clearly says that if a man is deficient in Achara but is full of devotion to God he must be reckoned a good man and will attain divine peace and happiness soon.

अपिचेत्सुदुराचारो भजतेमामनन्यभाक् ।
साधुरेवसमन्तव्य सम्यग्व्यसितोहिसः
क्षिप्रंभवति धर्मात्माशश्वच्छान्तिनिगच्छति ।
कौन्तेय प्रतिजानिहि नमभक्तःप्रणश्यति ॥ (IX, 30, 31).

It is wrong to say that a devotee or a man of spiritual knowledge is above all ethical injunctions as he has left behind and below him the region of virtue

and vice. This is a strange doctrine unknown to the Hindu scriptures. Such a statement contains only this much truth viz. that the religious life is the fulfilment of the ethical life.

नाविरतोदुश्चरिताद् नाशान्तोनासमाहितः ।
नाशान्तमानसोऽपि प्रज्ञानेनैनमाप्नुयात ॥ (Khatopanishad).

Thus the essence of Hindu ethics is treading the path of auspiciousness and spiritual welfare for oneself and for others. There can be no ethics *in vacuo*. Ethics implies social life. The disciplines of Nature and Society are necessary for individual perfection. Increasing spiritual perfection attains in its turn greater comprehension of Nature and greater service of Society and leads to the realisation of God. This is best expressed in Sri Krishna's advice in Gokula to his shepherd playmates as recorded in the Bhagawata:

एतावज्जन्मसाफल्यं देहिनामिहदेहिषु ।
प्राणैर्थैर्धियावाचा श्रेय एवाचरेत्सदा ॥

(This is the true fructification of life for all persons viz. Do always what is auspicious by your physical energy, and by your wealth, and by your mind and by your speech).

A peculiarity about Hinduism is that in it ethics and philosophy and religion have never parted company and have always been a trinity in unity and a unity in trinity. In the west ethics is largely a matter of law and public opinion, and philosophy is but a way of viewing the universe. In India ethics is a handmaid of religion and philosophy also is another handmaid of religion. Each of them is a way of life leading to super-

life. Their essential value lies in fitting us for divine communion and union.

Every religion has its scriptures, its rituals, its moral disciplines, its emotional disciplines of prayer and contemplation and meditation and devotion, and its system of philosophic thought. It transforms the entire nature of man by relating him in a new way to creation and to God. We shall try to ascertain in the following pages the abovesaid aspects in regard to Hinduism.

The basis of morality is both external and internal. It is external in the sense that the injunctions and prohibitions are contained in the sastras. The Gita clearly says :

> यःशास्त्रविधि मुत्सृज्यवर्तते कामकारतः ।
> नससिद्धिमवाप्नोति नसुखं नपरां गतिं ॥
>
> तस्मात् शास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ ।
> ज्ञात्वा शास्त्रविधानोक्तं कर्मकर्तुमिहार्हसि ॥

(He who lives a life of desires forsaking the injunctions of scripture will not attain perfection or happiness or supreme state. Therefore, the scripture is your authority as to what should be done and what should not be done. Knowing the injunctions of scripture, do your work in life.) (XVI 23, 24).

But mere external commands will never win complete loyalty unless and until there is confirmation in our experience. The commandments of men of God, public opinion and law show to us our duties in life. But a glad obedience to them will result only when our own spirit realises their value. In the scheme of

Purusharthas, Dharma leads to Moksha, while Artha and Kāma are of value when they are not opposed to Dharma but are consonant with Dharmic life. It is the realisation of mental purity which leads to inner liberation which is the final sanction for moral standards and values. This is the vital internal basis of morality. It is only the sceptic and the hedonist that, like the Charvakas, assert that wealth and pleasure (and wealth only as a means of pleasure) are the aims of life and deny the value of Dharma and Moksha. The inner voice confutes their assertions and make us feel that the supreme aim of life is Moksha, Dharma being the door to it, while Artha and Kama are but the sweeteners of Dharma during our sojourn here. The Kathopanishad sharply distinguishes *preyas* (pleasure) from *sreyas* (auspiciousness) and shows to us that the latter way is the nobler way. The really noble ideal is not duty for pleasure's sake but duty for duty's sake. Even the latter statement is but a half truth because the highest view is "Duty for God's sake."

Owing to insufficient and defective comprehension and sympathy, great western philosophers like Schopenhauer, Deussen, Schweitzer and others thought that the essence of Indian thought consisted in world-and-life negation i.e. denying the will to live, renouncing activity, and relegating the ethical life to a low and subordinate position in life. The highest Indian thought blended ethics and metaphysics and found no inconsistency in positing the concept of the Noumeral Absolute beyond thought and speech and also the concept of the One. Supreme Eternal God who is the abode of beauty and love and truth and holiness and is also the creator and

preserver and destroyer of the universe and the giver of the fruits of Karma to all souls. Indian thought deals rather with world-and-life sublimation and transformation than with world-and-life negation or world-and-life affirmation. It is quite consistent to affirm ethics here and also union with the Infinite as the goal of life. Albert Schweitzer is hence not right in saying dogmatically : "World and life negation cannot become anything else than what it essentially is, namely a state of exaltation above the world. Ethics can never derive from it." (Indian Thought and Its Development, page 117). He says truly about Mahatma Gandhi: "He demands both things together: that man should belong to God with his soul and serve Him actively in His world." (Page 239). That has been the essence of Hinduism all along and its best exposition is in the Bhagawad Gita, Chapter VI, Verses 29 to 32.

The real spiritual basis of morality is revealed in the first two verses in the Isavasya Upanishad.

ईशावास्यमिदंयत्किंचजगत्यांजगत् ।
तेनत्यक्तेनभुंजीथामागृधःकस्यस्विद्धनं ॥

कुर्वन्नेवेहकर्माणिजिजीविषेच्छतंसमाः ।
एवंत्वयिनान्यथेतोऽस्ति नकर्मलिप्यतेनरे ॥

The whole universe is a manifestation of Isa (God) and He has become the universe and is immanent and transcends it. Where there is the basis for *meum* and *tuum* ? The earth and all that it contains belongs to the Lord who is our Father. He has created it for our enjoyment. Why should we intrude into our enjoyment concepts of possessiveness and hate others whom we regard as rivals ? तेनत्यक्तेनभुंजीथाः can mean (1) there-

fore enjoy by renunciation and (2) enjoy what he releases for us and gives to us. Treat what God gives to you as something to be enjoyed in a spirit of detachment and to be held in trust for his other children. The world is His choultry and His garden and you can eat in His choultry and play in His garden. The world is a home of happiness. It is we who with our inner urge of possessiveness and exclusiveness make it an abode of misery for ourselves and others. This realisation of the world as God's world must lead us to work incessantly for the good of all (Loka Sangraha) in a spirit of *tyaga* (renunciation) and *seva* (service). Such work is also worship of God. (स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः— (Gita, XVIII, 46). Such action will never be a source of bondage but will be a source of liberation.

The basic evil is ajnana or avidya or ignorance of our true nature as pure infinite spirit. Man's search after pleasure for his limited lower self is the cause of his selfish sinful action and leads him further and further into samsara (cycle of births and deaths). Sin is thus an offspring of avidya. In Hindu Thought ethics is derived from metaphysics. When a man begins to feel that he is infinite spirit, his dawning viveka (spiritual consciousness) and his *Vairagya* (detachment from sense-pleasures) grow together. Morality or Dharma is the means by which we break down our egoism and isolation and selfish pursuit of pleasure. It will not be palatable so long as our love of our petty self and our love of pleasure are dominant. But it will become palatable and even delightful when we feel that in reality we are not the petty ego and that sense-enjoyments are less sweet than spiritual happiness.

In human action (Karma) mind and senses and body are causal agents in combination. It is the mental contribution in action that is most important. It brings in the element of value, the element of judgment, and the element of responsibility. In it there are three elements viz. *jnana* (knowing), *ichcha* (feeling) and *kriya* (willing). All these three elements are but aspects or modes of a unitary mental consciousness, and each influences the others as well. The realm of ethics is directly concerned with will because knowledge and feeling may or may not result in will and because will is the necessary and inevitable preliminary to conduct.

In the Bhagawad Gita Sri Krishna has given the clearest exposition of the mental and sensuous and physical elements in action and of the way in which the slight mental agitations of Vasanas are developed into passionate desires inevitably issuing in good and evil actions. In Chapter XVIII it is said:

अधिष्ठानंतथाकर्ताकरणंचपृथग्विधं ।
विविधाश्चपृथक्चेष्टादैवंचैवात्रपंचमं ॥

शरीरंवाङ्मनोभिर्यत्कर्मप्रारभतेनरः ।
न्याय्यंवाविपरीतंवापंचैतेतस्यहेतवः ॥

(The body, the doer, the diverse senses, diverse activities, the divine agency—all these are the causes of all the actions, righteous or unrighteousness, begun by a man with the aid of his body and his speech and his mind) (Verses 14 and 15).

In Chapter II the Lord says:

" ध्यायतोविषयान्पुंसस्संगस्तेषूपजायते ।
संगात्संजायतेकामःकामात्क्रोधोऽभिजायते ॥

क्रोधाद्भवतिसंमोहस्संमोहात्स्मृतिविभ्रमः ।
स्मृतिभ्रंशाद्बुद्धिनाशोबुद्धिनाशात्प्रणश्यति ॥ (II, 62, 63).

(By dwelling on objects, attachment springs up, from attachment, desire is born, from desire is born anger, from anger comes delusion, from delusion confusion of memory, from confusion of memory comes the destruction of the intellect, and by such destruction the man is lost.)

Ethics or the science of conduct seeks to establish right and harmonious relations between us and the universe including Nature and all living beings and to lead us eventually to know and love and realise God. The unity of soul and nature and all other selves and God is its aim. Such union alone can secure for us infinite eternal supreme bliss. The diversity of things is really rooted in unity. Thus the real basis of ethics is love and the real basis of love is the essential oneness of all things, not the mere utilitarian basis of the greatest happiness of the greatest number. The Brotherhood of Man rests on the Fatherhood of God which in its turn rests on the oneness of Soul and Universe and God, as God has become the universe and is immanent in the universe and yet transcends it. In a famous passage in the Brihadaranyaka Upanishad Yajnavalkya explains to his wife Maitreyi how all the diverse potencies of love and affection in the world rest finally on the omnipenetrativeness of the one Atman in all beings. The Bliss of God becomes Love and shines as Beauty. We have all the three Gunas—Sattwa, Rajas and Tamas—in us but we must slowly and victoriously subdue Tamas and Rajas by Sattwa. When Sattwa

predominates we have Daivi Sampath as described in Chapter XVI of the Gita whereas when Tamas and Rajas predominate we have the Āsuri Sampath as described in the Gita.

I have already referred to the yajna and dana and tapas aspects of the ethical life. Tyaga or renunciation of egotism and possessiveness (ahankara and mamakara) is of its essence. Doing one's duty (swadharma) is of its essence. Recognising duty as the command of God is of its essence. Knowing that the real agent is not the soul but the body and the mind and the senses is of its essence. Surrendering the fruits of action to God is of its essence. The Khata Upanishad teaches that the path of *sreyas* (auspiciousness of the soul) is different from the path of *preyas* (pleasure). The sense-pleasures are sweet at the beginning but bitter at the end; the pleasures of duty are bitter at the beginning but sweet at the end. (Gita, XVIII, 37, 38.)

The famous golden rule of ethics viz. Do as you would be done by was clearly laid down in the Mahabharata long ago. If the whole world acts on the basis of such rule, there would be no discord or hatred or clash at all.

नतत्परस्यकुर्वीत यद्यदात्मनिनेच्छते ।
नतत्परस्यसन्दध्यात् प्रतिकूलंयदात्मनः ॥

I may also refer here to the teaching in the Brihadaranya Upanishad about God's Voice rolling in thunder as da, da, da i.e. dama, daya and dana i.e. self-control, compassion and munificence. If we control our senses and have compassion for all and share what we have with others, we shall be able to purify our inner nature thus deserving God's grace and becoming fit for

salvation and at the same time to do the utmost good to the world.

Certain virtues are classified by Dr. Besant as self-regarding virtues i.e. are relative to ourselves. Cleanliness, the control of the senses by the buddhi, chastity, etc. are virtues of the body. Sweet and true and beneficial and non-irritant words and the study of the vedas are virtues of the tongue. Clarity and poise of mind, steadfastness, self-control, purity of heart, absence of raga (attachment) and divesha (aversions) etc. are virtues of the mind. All these are elaborately described in the Gita, Chapter XVII, verses 14 to 16.

What are called by Dr. Besant as other—regarding virtues are love of our country and culture and civilisation, reverence to our superiors such as father and mother and guru and elders, devotion to God etc. Such virtues include also love towards equals, love of kinsmen love of friends, courtesy, hospitality, honesty trustfulness, trustworthiness, toleration, forgiveness etc. The negatives of these qualitities are vices. The other—regarding virtues in relation to those who are below us are pity, tenderness, compassion, benevolency, charity, courtesy, patience, etc.

A specially noteworthy aspect of personal ethics is the four—Asrama scheme of life. The four asramas are brahmacharya asrama, grihasta asrama, Vanaprastha asrama, and sanyasa asrama. The first two asramas relate to Pravritti Marga and the second two asramas relate to Nivritti Marga. The first asrama is the period of vedic study ; the second is the period of family life ; the third is the period of retirement and stay in

comparative solitude and meditation in a forest; and the last is the period of renunciation and ascetic life. It is said that under ideal conditions a Brahmin Grahastha has got six functions viz. adhyāyana (vedic study), adhyāpana (vedic teaching), yajana (performing sacrifices), yājana (officiating at sacrifices), dāna (giving gifts) and pratigrata (receiving gifts). The second, fourth and sixth functions abovesaid were stated to be for earning one's livelihood. But this narrow circle was widened in course of time and Brahmins were not only teachers but also ministers and judges and even military captains. The abovesaid scheme of āsramas was an efficient and powerful means of discipline in life and spiritualisation of life. But today the Vānaprastha asrama is almost non-existent and the Sanyasa asrama is dwindling. Nay, brahmacharya and vedic study, and gripastha dharma and the ideal of yajna and dana and tapas are not going much together now.

It is a great and well-known truth that the position of woman in society is the acid test of its culture and civilisation. Sir Thomas Munro refers, to "a treatment of the female sex, full of confidence, respect and delicacy" as being a trait of Hindu culture. It is absurd to call them household drudges or slaves. In my work on *Hindu Culture* I have said: "We have always followed a sane and wise middle course in this as in other matters. We must even prize our golden mean between seclusion and free movement in the case of the fair sex; and we must preserve our reverence for the misunderstood and neglected but universal and vital profession of home-keeping and child-training which can

be properly followed only by women, without which all the other professions in the world are worthless and fruitless, and which is the highest and holiest of professions. The payment for such a profession should be in the divine coin of love and reverence and comfort for which the followers of other professions pant in vain. Woman is the guardian of the emotional and spiritual elements of the race, and the purity of the racial type is committed to her charge. She is the giver of life; she is the real home (नगृहंगृहत्याहु: महिणी गृहमुच्यते); she is the efficient helper of man in his ceaseless war of soul with sense; she is the cherished object of affection of the Gods; and she is the nearest and clearest manifestation of the Eternal Love, because her love and selflessness and self-sacrifice dawn even before ever birth and surround us with light and warmth till we close our eyes upon the world. It is thus clear that our ideals of marital choice and duty and honour and fidelity are of the essence of our racial type and of our civilisation. Here is a realm of purity which we must ever guard against impurities and defilements of every description and from every quarter. We can and will make no compromises or concessions here, whatever else we may have to surrender to the imperious demands of the time-spirit in the course of its triumphal progress in the modern age." The supreme fidelity and affection of Hindu womanhood is this beautifully describedly Sir S. Radhakrishnan: "The Hindu ideal of a wife, exalted and exacting, still has a strong hold on 'unsophisticated Hindu women......If there is a taint in this blind devotion then there is a taint in the Eternal who loves us with the same love, and awaiting patient and

unwearied, when we return weary with false pleasures to him. A pure unquestioning love that triumphs over the weakness of the loved one is perhaps the greatest gift of heaven." (*Religion In transition P.* 14).

Thus the Hindu sociology exhibits a happy and harmonious blend of order and progress. Its aim is to secure a stable yet progressive social order and lead every one to the joys of supersocial spiritual life and achieve the liberation of the spirit. Dr. A. K. Coomaraswami says well: "The ultimate purposes of Hindu social discipline are that men should unify their individuality with a wider and deeper than individual life, should fulfil their appointed tasks regardless of failure or success, distinguish the timeless from its shiftting forms, and escape the all-too-narrow limitations of the "I" and "mine"". We must not lightly interfere with if at the bidding of foreign mentors or our passing whims. Nay, let us remember the advice of Dr. A. K. Coomaraswami: "Ages of accumulation are entrusted to the frail bark of each passing epoch by the hand of the past, desiring to make over its treasures to the use of the future. It takes a stubbornness, a doggedness of loyalty, even a modicum of unreasonable conservatism may be, to lose nothing in the long march of the ages, and even when confronted with great empires, with a sudden extension of the idea of culture or with the supreme temptation of a new religion, to hold fast what we have, adding to it only as much as we can healthfully and manfully carry."

There is a great deal of misunderstanding in regard to the Hindu caste system and the misunderstanding is increased by the unfortunate multiplication of sects and

subcastes and by the superiority-complexes and inferiority-complexes of today and by the shifting of the basis of life from Duties to Rights. In addition to all these confusions we have today the western theories of racial origin and racial composition in India and the bitterness and discord caused thereby. We are assured also that *Varna* means the colour of the skin. A new interpretation is sought to be given also to Sri Krishna's statement in IV, 13 in the Gita to the effect that the four castes were created by Him in accordance with the division of qualities (Guna) and Karma (actions).

It is not possible to go into these interminable discussions here. I shall merely set down here the views of the bulk of the Hindus on these matters, leaving aside the assertions of the ultra-orthodox persons and the ultra-reformers. The ultra-orthodox persons are prone to forget the common humanity and divinity of all in their eagerness to set up an ascending scale of social greatness with themselves at the apex. The ultra-reformers see in the hereditary caste system a hydraheaded monster which they must attack and slay outright.

We can understand Hindu social ethics aright only when we realise the significance of the Hindu social order. The words "caste system" do not correctly describe the real Hindu concept of orderly stable happy social life. The Purushasookta concept of society as an organism i.e. an integrated inter-functioning and inter-dependent community shows that the Hindu social order does not imply any superiority or inferiority complexes. The Hindu social groups were not competitive but complementary and co-ordinated. Each social group

has got its swadharma and by its performing it aright and moving in a spirit of harmony and inter-dependence with other groups the maximum social unity and welfare were secured. While achara (caste custom) was emphasised, *seela* (character) was prized even more. The man of character was always respected, whatever his caste may be.

It is often said that the institution of caste is a disuniting force. But as shown above it acted in ancient India as a unifier. Rabindranath Tagore says in his *Nationalism*: "Her (India's) caste system is the true outcome of the spirit of toleration. For India has all allong been trying experiments in evolving a social unity within which all the different peoples could be held together, while fully enjoying the freedom of their own differences. The tie has been as loose as possible, yet as close as the circumstances permitted. This has produced something like the United States of a social federation, whose common name is Hinduism!" Caste was thus an integrating, and not a disintegrating factor, though in later times the multiplication of castes and caste jealousies wrought great havoc in regard to the welfare of the people.

In the west we find classes if not castes. The fact is that everywhere group organisations grow up naturally as intermediate agencies between the individuals on the one hand and the Nation and the State on the other hand. Without them there will not be the discipline in which sympathy and guidance would have a real and effective part. The Nation is too vast and shadowy to have any real influence on our lives. The State is bound to be impersonal and bureaucratic

whether it be a monarchy or an aristocracy or a democracy or a dictatorship. The family is too small a unit and too prone to be swayed by affection rather than by reason to be a good instrument of socialising discipline. The individual is rationally disciplined only through the group—be it his professional group or his trade guild or his club. Dr. A. K. Coomaraswami says well: "Within the caste there existed equality of opportunity for all, and the caste as a body had collective priviliges and responsibilities." The difference between the western classes and the Indian castes is that the former ignore the hereditary principle while the latter uphold it. Much can be said for both the social systems and ideologies. But recent western science has been stressing and showing the value of heredity in social life. Professor R. A. Fisher says: "A rigid system of occupational castes, each compelled to bear the burden of its own necessary reproduction, would ensure biological permanence." Perhaps the best system will uphold the hereditary principle while giving freedom to exceptionally gifted indviduals in each group to render efficient national service by having full scope for his talents, unimpeded by irritating and irrational restrictions.

In the later history of Hindu society, innumerable subcastes arose, though there is no warrant for them in the Pramanas or source-books. These were mainly occupational castes and sectarian groups. There was an increasing lack of fellow-feeling and unity amongst them and many superiority and inferiority complexes arose. Caste arrogance generated caste hatred. All this weakened the Hindu Community and increased bitterness in social relations became the order of the day.

Today the rigidity of the occupational structure has been loosened to such a degree that it does not exist at all. Anyone can have the highest culture and choose such occupation as he likes. Further, untouchability became less and less and ultimately vanished as the result of the efforts of Mahatma Gandhi and has now been statutorily abolished by the Constitution of Independent India. The pressure of democracy and socialism on the Hindu social order is increasing day by day. It remains to be seen how much of the old social order and how many of the old social virtues will survive the present period of social revolution.

IV. Hindu Law

My aim in this section is not to describe the modern Hindu Law which is vast and which contains a modicum of the ancient Hindu Law supplemented by modern legislation and judicial interpretation but to describe as much of the ancient Hindu substantive and adjective law as is illustrative of the Hindu culture and as will be of pragmatic importance and value even today.

The Substantive Hindu Law was refined and diversified and was classified under eighteen titles as stated above. The sources of law were the Dharma Sastras and customary law and royal edicts (*sasana*). The Hindu law of contracts laid down how contracts should be enforced. The following rule laid down by Yajnavalkya shows how there was much wisdom in the ancient Hindu Law of apprenticeship: "An apprentice even when he has finished his mechanical education should remain in his master's house, receiving his maintenance from his master, and giving him the proceeds of

his skilled labour." In the case of an unperformed labour contract, Narada says: "He who having undertaken a work does not perform it, should be forced to do it, his wages being paid; he who having received wages does not perform the work, should be made to pay twice the amount." The law relating to deposits and pledges was stringent and wise. If a bailee used the bailed article without authority and made his living out of it, he was liable to be punished and to return the article with interest at 5% p. a. on its value. In regard to treasure-trove there was a wise rule that the king should wait for three years after making a proclamation regarding the finding of the trove and that he should give to the finder onefourth of his share (viz. one-sixth) if the owner appears, and, if the owner does not appear, he should give onefourth of the whole to the finder and take the rest himself.

Let us take the rules of Hindu Law about partition and succession as formulated in Manu Chapter IX by way of illustration. They are a living portion of Hindu Law, the Dayabhaga of Jimutavahana being in force in Bengal and the Mitakshara of Vijnaneswara on Yajnavalkya smirti being in force in the rest of India. The new Hindu Code Bill inproduced in the Central Legislature may modify them if and when it is passed into law. But I feel sure that the ground—plan of the laws of partition and succession as laid down in the past will continue to exist. The Privy Council observed in 13 Moore's Indian Appeals 373 at p. 390: "The Hindu Law contains in itself the principles of its own exposition." The Mitakshara on which the South Indian school of Hindu Law is based came into existence in the

eleventh century A.D. Jimutavahana's Dayabhaga on which the Bengal School of Hindu Law is based came into existence about the fifteenth century. Viramitrodaya of Mitra Misra on which the Benares School of Hindu Law is based came into existence about the end of the sixteenth century or the beginning of the seventeenth century. The five schools of Hindu Law are the Dekkan, the Mahrashtra, the Benares, the Bengal, and the Mithila schools. The Mitakshara is universally authoritative in India, except where the other schools of Hindu Law differ from it.

It has been held that a Hindu is *primafacie* governed by the Hindu Law applicable in that part of the country in which the property is situate. (8 W.R. Cal. 146). This *primafacie* presumption can be rebutted by showing that the Hindu or his ancestors have come from a place where a different schools of law prevails. Where a family migrates from one province where a particular school of law prevails into another, the family carries its own law with it. The presumption is that the family is governed by the law of the place of its origin. (Rutcheputty Dutt versus Rajinder Narain Rao, 2 M.I.A. 132 at pages 166, 167). See also 4 M I.A. 292. It is open to such a migrating family to give up the law of their own original settlement and to adopt the law of the place of their new settlement. (See 4 M. I. A. 259.

While the Benares schools consider the sons to have rights by birth in the family property and to be entitled to demand partition from the father in respect of it, the Dayabhha school of Bengal holds the father to be the exclusive owner. Jimutavahana takes his stand

on the texts which say that the son cannot compel a partition during the father's lifetime and says that they show that property in the sons arises not by birth but by the death of the father. It seems to me that in a modern progressive society the father must have full freedom to do his best for the family and for the society in the field of industrial development and he or his alienee should not be hindered or hampered by threats of protracted and complicated and even speculative partition suits by the sons, I hence prefer the Dayabhaga law which denies the Hindu son's right by birth. As stated already the Hindu Code is going to be the subject of legislation by the Indian Parliament and we cannot now foresee what will be the final provisions of such Hindu Code.

I may also point out that in the ancient days when the technique of legislation and codification was as yet unknown, the evolution of legal ideas and rules was mainly by legal interpretations and legal fictions. For instance, a well-known verse says that Manu is the supreme authority for the Krita age, Gautama for the Treta age, Sankha and Likhita for the Dwapara age and Parasara for the Kali age. There is also the well-known rule about *Kali Varja* i.e. certain customs and practices which should be given up in the era of Kali. Though eight forms of marriages and twelve kinds of sonship are stated in the Smritis, we have in actual practice only marriages within the caste and two types of sonship viz. aurasa (natural born son) or dattaka (adopted son). The provision in the *Smritis* for Jyeshtabhaga (an extra share to the eldest son) during a partition has vanished as a living rule. Though the role of legal fictions is less

important in the modern days of intense legislative activity, yet legal fictions are necessary and operative even now. The doctrine of "implied powers" propounded by the Supreme Court of America is an instance in point.

I may refer also to the wise Hindu rule of *Damdupat* under which the principal and the interest thereon should never exceed twice the principal. It was only recently that it was incorporated in the Madras Agriculturists Debt Relief Act. There was also formerly a sensible rule that the holdings of agriculturists should be alienable only to agriculturits. We are just now trying to adopt this rule and to render at least a minimum portion of the holdings of agriculturists unattachable and unalienable, and also to confer occupancy rights in widest commonalty. In regard to prescription also, the ancient Hindu rules were wiser than the modern rules which have been borrowed from the Roman Law and the English Common Law. Ethics rather than expediency was the basis of the ancient Hindu Law of Limitation. Under that Law a mere trespasser can never get full dominion unless he had a fair little also. Dr. Markby says in his *Elements of Law* about the English Law of Prescription: "The objection to the English Law is that it does not take sufficient notice of the distinction between a holding by wrong and a holding under a defective title but gives the same fixed period of prescription for nearly all cases." Under the ancient Hindu Law any length of enjoyment of the properties of idols and of the State and of minors and women would never devest their title or vest title in the trespasser. Equally wholesome was the rule that

insisted on delivery of possession as an indispensable element in the completion of the legal titles. This made *benami* transactions impossible. Such transactions were imported in mediaeval tunes and persist to this day and are a disgrace to modern Indian litigation.

In regard to the ancient Hindu Law of Evidence, we must remember that the concept of sin in giving false evidence was mingled with the concept of immorality and the concept of violation of law. Evidence by divine test was resorted to only in the absence of human evidence. Stringent rules were laid down in the case of those who refused to depose after being placed on oath and those who refused to depose as a witness after being summoned to give evidence. Tampering with witnesses was strictly prohibited. The giver of false evidence was severely punished. Manu expressly says: "Either the court must not be entered by judges, parties and witnesses or the truth must be fully given out there.

The ancient Hindu Law of Procedure also was wise and refined. Mr. W. H. MacNaghten says about it: "Perspicuity and precision are continually enjoined in the pleadings, *and litigation appears to have been attended with no expense.*" In both these respects the modern legal system is far less wise than the ancient Hindu system. The Hindu Law books give us wise rules about the demeanour of false witnesses. Yajnavalkya says thus in regard to indications of falsehood: "One who is constantly shifting his position, who licks the comer of his tips, whose forehead sweats, whose countenance changes colour; one whose mouth dries up, and who falters in his speech; one who contradicts

himself often; one who does not look up or return an answer and who bites his lips; one who undergoes spontaneous changes, whether mental, verbal, corporeal or actual—Such a person, whether under a charge or giving evidence, should be deemed false."

Equally admirable was the ancient judicature. The ancient Indian Judicial System provided for conciliation and arbitration courts consisting of the village elders and for eventual resort to the regular courts only if conciliation failed. The former were called *Pooga* or the association of all the persons in the village, *Gana* or the caste group, *Sreni* or the professional giuld, and *Kula* or the assembly of relatives. The arbitration courts knew the truth about the facts in dispute and used to settle most of the disputes quickly and amicably and satisfactorily. Thus the professional classes (agriculturists, artisans, traders and others) could have the disputes relating to their professional matters settled by tribunals presided over by men of their profession who could understand the disputes better than total strangers. The work of these courts was supervised by the regular courts and by the King in Council. Mr. Vincent Smith says in his work *The Early History of India*: "The village assemblies possessed considerable administrative and judicial powers, exercised under the supervision of crown officials." The arbitration courts had regular sessions and had their own staff such as the *Ganaka* (the accountant), the *Lekhaka* (the scribe who recorded the pleadings of the parties), the *Sadhyapala* (who enforced the attendance of the parties) and so on. The decrees of the arbitration courts used to be enforced by the regular courts. In the modern judicial system there is no such agency.

Further, even among the regular courts there used to be itinerant courts. Brihaspathi refers to such courts for foresters, for merchants and for soldiers. The King's court might be movable or stationary while the other courts were stationary. The land provided also for appeals from the Kula to the Sreni, from the Sreni to the Gana, from the Gana to the Pooga, from the Pooga to the regular courts (*Adhikaris*) and from these to the King in council (Raja) or his supreme court of justice (Pradvivakas). Pradvivaka means one who interrogates and settles disputes. As a general rule, the courts enforced the customary rules regulating castes and guilds. Manu says : " A king who knows the sacred law should inquire into the laws of castes (Jatidharma) and of rural and urban areas (Janapadadharma) and of guilds (Srenidharma) and of families (Kuladharma) (VIII, 1). See also Gautama, (II, 201)." Thus the ancient Indian law-givers preferred local guild and caste tribunals in the first instance. Such a system secured both the accuracy and the independence of judgments and minimised error and bias in an admirable manner. Over-centralisation and over-decentralisation are as had in judicial matters as in legislavive and administrative matters and ancient India avoided both these evils.

In later times the conversion of the regular courts into courts of exclusive jurisdiction took place in the interests of quickness and efficiency. In Kautilya's Artha Sastra there is a reference to two classes of courts called *Dharmastheeya* (धर्मस्थीय) and *Kantakasodhana* (कंठकशोधन . The Dharmastheeya courts were the regualar civil tribunals which dealt with most of the civil litigation as well as the criminal cases. The Kantaka-

Sodhana courts consisted of three commissioners (प्रदेष्टारः) and exercised special jurisdiction over disputes relating to industry and commerce and over matters relating to the breach of the public peace and over the determination of grave offences against the State. They enforced the performance of contracts by artisans and the payment of proper wages to them. They were also vigilant in the prevention and punishment of grave crimes.

Thus the law-givers of ancient India preferred judicial assemblies to individual judges. But in the modern judicial system, there are but few itinerant courts, and there is a tendency to look on appeals with disfavour and there is also a preference of individual judges to judicial assemblies. Pitamaha prohibits trials by single judges and says well that a prudent man should not trust a single judge, however honest and pure he may be, and that the decision of several persons commands greater respect than the decision by a single person. In this respect also the ancient Hindu judicature had an element of superiority over the modern judicature in India and was like the British judicial system of trial by judge and jury.

Another valuable feature about the ancient Hindu judicature was the rule that the parties should deposit money as a guarantee of the truth of their cases. The deposit was to be forfeited to the king if the claim or the plea was found to be false and frivolous and vexations. Nowadays it is well-known that vexations litigations alround and the costs awarded to the successful party form but a small fraction of his total expenses,

and there is no means of punishing the party who wastes the time of the court.

Equally sensible was the provision that the court official should interrogate the party and take down his pleading in the presence of both parties. The modern system favours the preparation of the pleadings in private places and behind closed doors. The ancient system certainly gave a better chance for truth and fair play.

Another sensible ancient rule was the rule about taking evidence in the place where the dispute arose or the occurrence took place. This wholesome rule made it almost impossible to cook up evidence. Here again the ancient Hindu system was wiser than the modern system.

CHAPTER V

Artha Sastra (Civics, Economics and Politics)

I. Artha Sastras

The Artha Sastra is a well-demarcated section of Hindu cultural works. Besides what is contained in the Vedas, Smritis, Itihasas, and Puranas in a general way, along with a host of other topics, about Artha Sastra, there are specific works dealing with Artha Sastra alone. The oldest of them was Brihaspathi's Artha Sastra. In the Mahabharata (Shanti Parva, Chapter 59, 80–85) Brihaspathi is said to have compressed into 3000 chapters the work of Brahma in 100,000 chapters on Dharma and Artha and Kama. The Anusasana Parva of the Mahabharata also refers to Brihaspathi's Artha Sastra (39, 10 and 11). Kautilya refers six times to Brihaspathi's Artha Sastra. But the work of Brihaspathi is not available. About the Barhaspathya Artha Sastra edited by Dr. F. W. Thomas (Lahore 1921) Mr. P. V. Kane says: "It is a later work and does not deserve more than a passing notice." Kautilya's famous work will be discussed by me presently. Other famous books on Niti are those of Sukra and Kamandaka. Kamandaka refers in glowing terms to Chanakya or Kautilya and his Artha Sastra. Dandi also refers to him (कौटिल्यकामन्दकीयादिनीतिपटलकौशलं, I, 1). Somadevasuri, the Jain author of Nitivakyamrita, refers to Chanakya (another name of Kautilya). The Panchatantra also refers to Kautilya. Dr. C. P. Rama_swami Iyer says well about the Hindu Niti Sastras: "The Nitisastras or treatises on Hindu polity and the

Puranas contain a great deal that is of significance to the students of political and social theories and their philosophical basis." (*Cultural Freedom*, page 76). He says further: "Political speculation was active and the theory of a compact with the king, the idea that taxation is the return for good administration and protection, the formulation of the need for a cabinet system of government with Dharma and the *vox populi* as the ultimate sanctions, these were same of the Indian Nitisastra." (Do. page 95.)

The great peculiarity of the Nitisastras in India is that sociology and economics and politics are regarded as inter-related and that they should be in harmony with and subordinate to ethics and philosophy and religion. Mahatma Gandhi has said well: "I claim that human mind or human society is not divided into watertight compartments called social, political and religious. All act and react upon one another." (Young India, March 2, 1922). He says also that all human aims should culminate in the bliss of Moksha which conceived negatively is freedom from samsara (round of births and deaths) and conceived positively is the attainment of the infinite supreme divine ecstatic bliss of God. Mahatma Gandhi says: "I am but a humble seeker after truth and bent upon finding it. I count no sacrifice too great for the sake of seeing God face to face. The whole of my activity, whether it may be called social, political, humanitarian, or ethical, is directed to that end." (Young India, 11th September 1924).

Briefly stated, Rita is the order in the material sphere, while Dharma is order in the moral sphere,

Manu exalts Danda (punishment by government), because it keeps all persons in the path of morality and righteousness. Other forces are public opinion and the fear of hell. The great epics of India (Ramayana and Mahabbharata, and especially the Santi Parva of the latter) contain great Niti literature. Sukraniti not only contains rules about polity but describes also fire-arms. It says: 'A cylindrical instrument—which has fire produced by the pressure of a mechanism, contains stone and powder at the origin, has a good wooden handle at the butt, has an inside hole the breadth of the middle finger, holds gunpowder in the interior and has a strong rod." (IV, 7, 389–394). In his work *Political Maxims of the Ancient Hindus,* Oppert says that ancient India was the original home of gunpowder and fire-arms. It is probable that the word *Sataghni* referred to in the Sundara Kanda of the Ramayana refers to cannon.

Kalidasa refers to Kautilya as the Tantrakara in Act I of his drama Malavikagnimitra. In his *Shakuntala* he defends hunting in a famous verse (Act I verse 5) which recalls the words used in the Arthasastra (VII, 3). In my works on Kalidasa I have shown how he must be assigned to the first century B.C. Very likely Kautilya lived some centuries earlier than Kalidasa. That Kautilya overthrew the Nandas and placed Chandragupta on the throne is clearly stated in the Vishnu Purana (IV, 24).

कौटिल्यएवचन्द्रगुप्तंराज्येऽभिषेक्ष्यति ॥ Epigraphical researches have shown that Chandragupta ascended the throne in B. C. 321. Dr. Shama Sastri says in his preface to Kautilya's Artha Sastra: "It follows therefore that

Kautilya lived and wrote his famous work, the Artha Sastra, somewhere between B.C. 321 and 300." Kautilya's work, next to the Mahabharata, is a favourite work with the inhabitants of the island of Bali who migrated there from Java about the fourth century A.D. Mallinatha in his commentaries on Kalidasa's Kumarasambhava and Raghuvamsa quotes largely from Arthasastra to explain certain technical terms used by the immortal poet.

The seven limbs of the State which have been succinctly stated by Amarasimha in his famous dictionary (स्वाम्यमात्यसुहृत्कोशराष्ट्रदुर्गबलानिच i.e. king, minister, ally, treasury, country, fort, and army) seem to have been first formulated with precision by Kautilya. He calls them *prakriti* or *anga*. Yajnavalkya smriti also refers to *prakriti* in this sense. Dr. Shama Sastri seems to think that the *smritis* of Manu and Yajnavalkya were posterior to Kautilya. But I think otherwise. Very likely both Yajnavalkya and Kautilya took an ancient and current notions and phraseology.

In the valuable introductory Essay by Professor Radhakumud Mookerji to Mr. Narendra Nath Law's *Studies in Ancient Hindu polity* based on Kautilya's Artha Sastra, Professor Mukherji says that the importance of Kautilya's work for the history of culture can hardly be over-estimated and that it shows how the Hindu civilisation distinguished itself in the sphere of action as much as it did in the sphere of thought. He points out how Kautilya refers to his predecessors no less than 114 times and differs from them, thus showing his individuality and originality as a political philosopher

and as a practical statesman and administrator. Kautilya refers to the paramount sovereignty established over the whole of India from the Himalayas to the ocean (हिमवत्समुद्रान्तरं) by Chandra Gupta Maurya. While we get a fragmentary picture of Chandra Gupta's administration from the account given by Megasthenas, we get a full and complete picture of the administration as well as its underlying political philosophy from Kautilya's work. Dr. Mukerji says well :

"In the Artha Sastra we find a combination of theory and practice, principles of government as well as administrative details and regulations, treated with a touch of refreshing realism which is born only of a living experience of actual problems and contact with facts. The system of polity as revealed in the *Artha Sastra* is complete in all aspects and details, and exhibits those features which are characteristic of India. Agriculture and commerce, arts and crafts for which India is ever noted, receive their due treatment and emphasis in the book ; forests and mines, irrigation and famine, land revenue, census, central and municipal government, cattle and livestock, are the eternal topics of Indian administration, conditioned, as every government is, by its natural and historical environment."

2. *Kautilya's Artha Sastra*

This epoch-making work was first published by Dr. Shama Sastri in 1909 in the Mysore Sanskrit series and was also translated by him. Pandit T. Ganapathi Sastri of Trivandrum published it with his own commentary called Srimula in the Trivandrum Sanskrit series. Dr. Jolly and Dr. Schmidt edited it with the commen-

tary called Naya-Chandrika of Madhavayajvan in the Punjab Sanskrit series. Kautilya's work is the oldest extant formal treatise on Artha Sastra. It is attributed to Chanakya who helped to overthrow the last Nanda and to instal Chandragupta as king. 'Kutila' means 'crooked' and is supposed to refer to his methods in his life and statecraft. The great Bana who is the author of Kadambari describes Kautilya Sastra as merciless and cruel (अतिनृशंसप्रायोपदेशनिर्घृणं कौटिल्यशास्त्रं). In Hemachandra's Abhidana Chintamani the various names of Chanakya are stated thus :

वात्स्यायनोमल्लनाथः कुटिलश्चणकात्मजः ।
द्रामिळःपक्षिलस्वामी विष्णुगुप्तोऽङ्गुलश्चसः ॥

Others say that his name was Kautilya as he was born in Kautilya Gotra. His name seems to have been Vishnugupta. The author of Panchatantra calls him as Chanakya.

Kautilya's work is divided into 15 adhikaranas, 150 chapters, 180 topics and contains 6000 slokas (i.e. units of 32 letters). The work is in prose and contains a few verses generally at the end of the chapters. The 15 topics are : I. The discipline of the king ; II. Superintendents of State departments ; III. Administration of justice ; IV. Removal of thorns i.e. social evils ; V. Conduct of courtiers ; VI. Elements of sovereignty ; VII. Circle of States and six lines of policy and six gunas; VIII. Vyasanas (vices) ; IX. Invasions ; X. War; XI. Corporations and guilds ; XII. Enemy kings and envoys and spies and intrigues ; XIII. Forts ; XIV. Secret stratagems for killing foes ; and XV. Division

of the work into sections. Each chapter opens with a brief sutra-like description of its topic and ends with a stanza in Anushtubh or Upajati or Indravajra metre.

In his foreword to Mr. Narendranath Law's *Aspects of Ancient Indian Polity* the great scholar Mr. A. B. Keith says that "India offers nothing that can be regarded as a serious theory of politics in the wider sense of the term" and he attributes this deficiency to Vedantic idealism and Nagarjuna's *nihilism*. This is an incorrect over-statement. Philosophic idealism and political realism can coexist and have coexisted in many climes and ages. India's political thought is really of a high calibre. India excelled as much in Dandaniti (politics) and Varta (economics) as in aesthetics and metaphysics.

It is a technique of each science to say that it is the most important of all. Kautilya says that the school of Brihaspathi holds that there are only two sciences viz. Vārta and Dandaniti whereas the school of Ushanas declares that Dandaniti is the only science. Kautilya reverts to the older and sounder view that Anvikshaki (philosophy), Trayi (veda), Varta (economics) and Dandaniti (politics) are the four sciences. He says that varta is most useful as it brings in grains, cattles, gold, forest produce (Kupya) and free labour (Vishti) and as it alone can fill the royal treasury and feed the State army. Without Dandaniti the strong will oppress the weak just as the bigger fish will eat up the smaller fish (Matsyanyaya). Without it the other three sciences will fail. But it will fail without the control of the senses. Thus Indriya-nigraha is the most basic of all, and it can come only through prayer and

worship. So we come back to ethics and religion once more. Here is a lesson which the vain and faithless modern man can well lay to his heart. The religious basis of ethics and politics in Hindu culture is apparent even in the royal coronation ceremonies and in the vedic sacrifices prescribed for rain and for general welfare. Politics is to promote not only the material welfare but also the spiritual welfare of the people. Even the divine right of a king was affirmed only to secure his behaving in a noble and selfless manner like a god. Manu expressly says that the king has the divinity of the eight *lokapalas* in him and should shower amenities like Indra, collect taxes gently and imperceptibly as the sun collects vapour from water, enter into the life of his subjects just as the wind goes everywhere, mete out even justice to all like Yama the god of Death, bind transgressors with a noose like Varuna, please all like the moon, burn up all his enemies like Agni the god Fire, and support all like the goddess of the Earth (Chapter IX Verses 308 to 311).

I shall show below that there was only a constitutional and limited monarchy and not an absolute monarchy in India. The prince was carefully trained and restrained. The Mahabharata says that he must be of good family (Satkula) and must have bravery (sooratva) and skill in leading the army (senā-prakarshana). The king had to heed the advice of his cabinet of ministers who had to consult the popular Samiti and the Sabha and also the Ratnins (the principal State Officials or departmental heads) who were eighteen in number. Above all of them was the Dharma as embodied in the Dharma Sastras.

Kautilya makes the village the unit of the State and at the same time provides for the protection of the guilds of artisans and merchants from all violence and oppression. Even today we have not gone beyond his conception of the six-fold policy of States viz. peace (sandhi), war (nigraha), observance of neutrality (āsana), marching for battle (yāna), alliance (samoraya), and making peace with one State and war with another State as expounded by him in Book VII of his Artha Sastra. Even in the times of the U. N. O. to-day regional pacts are going on merrily. Book VIII condemns all vyasanas or evils which are rooted in human nature and which lead to individual and national calamities. Kautilya treats of these calamities under various heads viz. the king in distress, the minister in distress, the people in distress, the distress due to bad fortifications, financial distress, the army in distress, and the ally in distress. That distress which is mentioned earlier herein is more serious than the one enumerated later. This is as true today as in his time. He says about the troubles of human beings in general: "Ignorance and absence of discipline are the causes of man's troubles. An untrained man does not perceive the injuries arising from vices." About financial troubles he says: "Financial troubles due to the two kinds of obstruction and to the molestations described above are stagnation of financial position, loss of wealth due to the allowance of remission of taxes in favour of leaders, scattered revenue, false account of revenue collected, and revenue left in the custody of a neighbouring king or of a wild tribe." All this happens today also. Book IX deals with invasions, and various external and internal dangers. Kautilya says: "The various kinds of dangers are: (1) that

which is of external origin and of internal abetment; (2) that which is of internal origin and external abetment; (3) that which is of external origin and of external abetment; and (4) that which is of internal origin and internal abetment. Where foreigners carry on intrigue with local men or local men with foreigners, there the consequences of the intrigue carried on by the combination of local and foreign persons will be very serious. In these days of communist intrigue and infiltration these words have a very modern flavour and application. Kautilya says also with equal insight: "In order to separate citizens and country-people from traitors, the king should employ all the strategic means except coercion. It is very difficult to inflict punishment on an assembly of influential men; and if inflicted at all, it may not produce the desired effect, but may give rise to undesirable consequences." This is a tip which modern ministers should furiously consider and think over. Kauṭilya says further: "In order to separate his people from an enemy, he should employ conciliation and other strategic means to frustrate the attempt of those who are the enemy's principal agents or by whom the enemy's work is to be carried out." Book X of Kautilya's work relates to war. I need hardly say that all his wise rules about forts and camps and fights have no application today in our era of global and atomic war. The old rules about chaturanga (infantry and cavalry and elephant corps and chariot corps) are mostly as dead as the Dodo. But his wise rules about wings and flanks and fronts in war and his admonitions about strong and weak troops have a real application and value even in our modern age. He says: "Striking in all places and at all times and

striking by surprise are varieties of waging war with infantry." What he says in Book XIV about spies and their secret and deadly operations is flourishing even today.

3. *Hindu Civics*

When we come to deal with Hindu civics and economics and polities, we must divest ourselves of some very foolish and familiar notions instilled into us in our school and college days. Such phrases as "the unchanging east", "oriental stagnation", "the placid east", "the mild Hindu" etc. have become a portion of our mental make-up, thanks to our early drilling by our interested and unsympathetic masters. But recent research shows the unsoundness of these views. We must of course beware of that bigotry of nationalism which unduly magnifies and exalts everything national. But we are little prone indeed to that failing. Indian History has been externalised and emasculated to such an extent that it is now but a record of successive successful invasions. It has to be internalised and invigorated so as to be a record of the spirit of people, great in the ancient times of victorious sovereignty, and even greater, though unsuccessful, in the mediaeval times of domination and humiliation due to disunion and weakness.

In ancient India the harmony of the central government and local self-government was a remarkable feature of our national life. The history of the west has been a record of ever-increasing State interference. That was not the case with India at all. The network of autonomous villages made the central government's

task easy and at the same time prevented the central government from having an octopus grip over the life of the villages. The village communities of India were the natural expression of the Hindu genius—which is synthetic, pacific, cooperative, and full of a radiant energy of self-protection. The Hindu genius pursues a middle course between slavery and licence, socialism and individualism, asceticism and libertinism. We shall never be able to understand Hindu civics aright unless we regard and realise them as the rural and urban corporate expression of the essential genius of the Hindu culture.

In the vedic times we hear about the *Samiti* and the Sabha. The Samiti, Mr. Joad says: "The communities they (the vedas) describe are popular and democratic, the will of the people finding expression in elected assemblies and democratically governed institutions." The Samiti looked after the affairs of a group of villages and its members consisted of delegates from the various villages. It is very likely that in the earliest times the Samitis even elected the king. The Sabha was probably something like a committee of the Samiti and consisted of selected persons and had judicial functions as well. The Samiti and the Sabha continued to exist with varying fortunes down to the Buddhist times and began to dwindle in importance after the period of the great and powerful empires.

Thus the general municipal life of the village was well-organised. The village community as a whole looked after the general public interests of the village. It had its village courts or panchayats. The Panchayat attended to the communal needs and supervised the

temples, and tanks and dharmasalas and other village public works and supervised also the sanitation of the locality and attended to the village communications and irrigation works by the *kudimaramath* system. The headman regulated its meetings. There were committees which were placed in charge of the various branches of the village administration. The administrative machinery was such that its decisions were generally automatically obeyed and were enforced by the State, if they were disobeyed at all. The village administration was in the hands of the elders of the various castes. We get much light about it from the inscriptions belonging to the 9th century A.D. at Ukkal (between Chingleput and Wandiwash) and the inscription at Uttaramerur (belonging to the 10th century A.D.) The well-known Uttaramerur inscription shows that the administration was carried on by various committees and that the principle of election was known and acted upon. It shows, further, that the candidates for a seat on the administrative board should have at least one fourth veli of land and a house, should be learned and pious and honest and virtuous, and should be below 70 and above 35 years of age. The members of the committees were to change every year. Those who had been in the committees and did not submit their accounts or had committed any of the five great sins were not eligible for election. But of such eligible persons in each ward one was elected by casting lots. This was called the Kodaolai (palm-leaf—chit method). A number of cadjan chits was placed in a pot and a boy was asked to pick out a chit. Further, there was also the principle of rotation. Only those who had not served on any of the committees for the last three years were eligible for

election. Thus every villager had a chance of serving the village. The vote of the majority settled the policy of the administration. Of course, the final administrative power was in the village assembly as a whole.

It is no doubt true that the above system of local self-government is not exactly like the modern system of popular election by ballot and representative government based on the party system. But it was a wise and effective system of local self-government by the popular will. Sidney Webb says well: "In England as in France we still habitually think of democracy as being, or at least necessarily insuring, the popular election of representatives or rulers. The Indian village may remind us that vote by ballot and party government are only two among the several expedients for bringing administration into public control. We make much in Western Europe and America of decision by majority vote. The Indian village offers us a possibly higher alternative if we believe in government by consent, in *decision* by the general sense of the community."

Thus the villages were linked together into larger units. The governing body of a group of villages was a Mahāsabha. Such larger units were guild units as well as territorial units. The kings had their own representative officers to guide and control the rural life. Manu refers to Gramadhipathis (heads of villages), Dasagramadhipathis (heads of ten villages), Vimsathi gramadhipathis (heads of 20 villages), Sata gramādhipathis (heads of 100 villages), and Sahasra grāmādhipathis (heads of 1000 villages). Each one of these controlled the rural life in his jurisdiction. But if thefts and robberies took place in a village on a scale beyond

powers of control and punishment possessed by the head of the village, he should report it to his immediate superior, who in his turn will act likewise if necessary and so on till the king intervenes with the full force of the State if and when necessary.

ग्रामस्याधिपतिंकुर्यात् दशग्रामपतिंतथा ।
विंशतीशं शतेशंच सहस्रपतिमेवच ॥
ग्रामदषोन्समुत्पन्नान् ग्रामिकःशनकैःस्वयं ।
शंसेद्ग्रामंदशेशाय दशेशो विंशतीशिने ॥
विंशनीशस्तुतत्सर्वं शतेशायनिवेदयेत् ।
शंसेद्ग्रामशतेशस्तु शहस्रपतयेस्वयं ॥ (VII, 114, to 117).

Manu says further that the king should enquire if the protectors appointed by him become oppressors and should not only protect the subjects through them but also protect the subjects from them if necessary.

राज्ञोहिरक्षाधिकृताः परस्वादायिनःशठाः ।
भृत्याभवन्ति प्रायेण तेभ्योरक्षेदिमाःप्रजाः ॥ (VII, 123).

There were also bigger corporations. Certain Pandya and Chola inscriptions refer to assemblies of representatives from various districts. Such assemblies were convoked to take measures needed for the welfare of the institutions common to the entire area such as famous temples, river embankments etc. The Bráhmin rural assemblies were called sabhas. The general village assemblies were called *Urar*. The mercantile assemblies were called *Nogarattars*. These bigger corporations looked after the welfare of the bigger groups and larger areas where they lived.

Thus the ancient system of local self-government was in right and full relation both to the locality and to the central government. It derived strength in the last resort from the State but was popular and efficient and available to secure obedience to its directions on the part of the public at large in the village. It had not only judicial functions but had its own police organisation. Professor Radhakumud Mookerjee has said well: "It is indeed the case of a monarchy limited by a vast democratic organisation which made itself responsible for the welfare of the masses." It collected and remitted the revenue due to the state and attended efficiently to all the branches of the internal economy of the village in a manner beyond the possibility of achievement by a highly centralised administration.

Professor Radhakumud Mookerjee says well: "The culture of the race was conserved and promoted through the indigenous machinery of appropriate institutions handed down from time immemorial, which embraced the manifold spheres of national life, economic and educational, social and religious." He says further: "It may be reasonably assumed that it is the very growth of these numerous, multiform, intermediate assemblies between the State and the individual which can most effectively help on the evolution of Indian political life, along the lines of natural growth and least resistance, from the local to the central government, the rural to the national democracy. This pluralism of the group, as an intermediate body between the State and the individual units, has been the most characteristic feature of Indian polity through the ages, and indicates the lines on which Indian political development should

proceed. The path of this political development should lie in the direction of 'incorporating more and more the life of the individual and the general will of the State-personality into the varied forms of social grouping.' It is for statesmanship to consider how it should utilise these traditional and historic advances towards a democratic polity as materials for the political experiments and constructions of the future." He says further: "If (the village organisation) provided a sort of Noah's arc in which were safely protected the vital elements of Hindu civilisation against the overwhelming political deluge that swept the country from time to time." He says further: "Both the assembly as a collective body and the individual members often vied with one another for the promotion of the public good. To the public spirit, patriotism and religious sense of both parties the villages owed all their public institutions in which were centred the intellectual and spiritual life of the community. The religious spirit decorated the villages with new temples and shrines, created liberal endowments for their repairs, maintenance and development, and made provision for the multifarious necessaries and accessories of worship elaborated or sometimes intended by a pious imagination." In such temples education and amusement were coordinated with ethical and spiritual life. Puranic recitations and Harikathas and Bhajanas as also amusements and village dramas and village dramas were organised on the occasions of temple festivals.

M. P. Follet says in his "*The New State: Group Organization the solution of Popular Government*": "One of the characteristics of the present political *theory* is

its reaction against the state, and a salient political *fact* to-day is the increasing amount and power of group life—trade-unions, professional societies, citizens' leagues, neighbourhood associations etc. Group organization is to be the solution of popular government. The study of the group process...shows as that politics cannot be founded or representative or electoral methods but must rest on vital modes of association". The existence of group organisations is a source of strength and links up the central government with the life of the individuals in a wise and efficient manner and saves the people from a soulless bureaucratic government.

Though the Indians have always lived largely in villages, yet there were numerous towns from ancient times. The city assemblies was called Paura and its head was Sreshti (Mayor) and the members of the city municipal council were called *Pauravriddhas* (city fathers). The term *Paurajanapada* includes towns and villages and refers to the population as a whole. Megosthenes says that there were many towns in India. Strabo says Pataliputra (the modern Patna) was the largest city in India. Kautilya's *Arthasastra* classifies the towns from the market town (*Samgrahana*) serving the needs of ten villages, through the country towns (*Khārvātaka* and *Dronamukha*) serving the needs of 200 to 400 villages, and the bigger towns (*Sthaniya and nagara and paṭṭana*), up to the royal capital (*Rājadhani*). The big cities had ditches and ramparts and had also battlements and towers. In such cities the kings had their own officers to control the urban life properly in the interests of the State but the kings had to keep a watchful eye on them. (Manu, VII, 121, 122).

4. *Hindu Economics*

Vartha is the Indian word for economics. It is one of the branches of learning included in the expression *tisra vidyah* (three sciences) viz. *Anvikshaki* or philosophy and *trayi* or vedas and vartha or economics mentioned in the Ramayana (Ayodhya Kanda, Chapter 100 verse 68). Kautilya mentions the vidyas as being four in number i.e. the above three and *Dandaniti* (politics). *Artha sastra* means the science of wealth, Saunaka calls it in his *charanavyuha* as an Upaveda. Politics is but the outer means of safeguarding the national wealth which is the inner means of individual and national happiness. Kautilya says in Book I of his Artha Sastra: "Anvikshakitrayivarttanam Yogakshema Sadhano dandah" (Politics is the means of preservation and increase of philosophy and religion and economics). He discusses war and town planning etc. as having a bearing upon political life which in its turn bears upon the economic life which is the instrument of individual and national happiness.

In her economic life India passed through the palaeolithic age and the neolithic age and the copper age before she settled down to pastoral life and agriculture. She knew the domestication of animals and the use of iron tools and implements and weapons. In the Rig Veda the prayers are for cattle and horses and abundant harvests. The use of cotton was known. Professor Ragozin says in Vedic India (page 306): "The Aryan settlers of Northern India had already begun at an amazingly early period to excel in those manufactures of the delicate tissue which has ever been and is today doubtless incomparably great in perfection, one of their

industrial glories—a fact which implies cultivation of cotton-plant or tree". Lee Warmer says in his "Citizen of India": "The muslims of Dacca were famous in Roman and even Assyrian times". Megosthenes says: "They wear also flowered garments made of the finest Muslim." The use of silk also was known. The Rig Veda refers also to the plaiting of mats from grass and reeds by women. The use of metals was known. Not only were coats of mail and weapons of war manufactured. The use of agricultural implements was known. Razors and scissors are referred to in Rig Veda VII, 4, 16 and X, 142, 4. The use of jewellery was common. The Rig Veda refers also to chariots and carts and boats and ships. The leather-worker and the tanner are referred to in the Rig Veda.

The Rigveda refers to Prince Bhujya's voyage by way of a naval expedition over the ocean in a ship with one hundred oars. Rigveda I, 56, says: "As merchants desirous of wealth surround the sea, so do the priests surround India." Thus sea voyage is clear even from the Rigveda. In Indian commodities such as rice and sandalwood and Indian animals and birds like monkeys and peacocks were imported into Babylon and Palestine in the days of Solomon [900 B.C.]. Baudhayana's condemnation of the Northern Aryans as taking part in sea voyages shows that sea voyages were known then. Eudoxus of Cyzians in Asia Minor came to our land by sea and called it India and took back from here a cargo of spices and precious stones. During the days of Roman Empire Alexandra was the great port through which the trade of India passed to Europe. The Indian custom of ornamenting golden vessels with precious

stones found its way into Greece. Indian muslims of fine texture were in great demand in the West. Indian commerce attained such refinement that Hindu mariners used to have lighthouses to warn ships. One such lighthouse was at Kaveripatnam at the mouth of the Kaveri.

The *Yuktikalpataru* describes ten kinds of ships, the smallest of which, named *kshudra*, was 16 cubits long and 4 cubits broad and 4 cubits high and the biggest of which, named *Manthara*, was 120 cubits long and 60 cubits broad and 60 cubits high. It describes also how ships should be decorated and furnished. The Ramayana refers in the Ayodhya Kanda to five hundred ships. In the Kishkindha Kanda it refers to Yavana Durga (Java) and Suvarna Durga (Sumatra). The Mahabharata refers to a large ship worked by machinery and able to weather all storms.

सर्ववातसहां नावं यन्त्रयुक्तां पताकिनीं· (Adi Parva).

In regard to South India Kanagasabhai Pillai says in "*The Tamils eighteen hundred years ago*" that the Tamil classics show that Indian merchants went for trade purposes to Nagapuram in Chāvakam (Java) and Kalakan (Kadaran) in Burma. Mr. Sewell says in the Imperial Gazetteer of India Vol. II, 324: "Pliny states that Indian vessels trading with Ceylon were so large as to be able to carry 3000 amphorae."

Major J. B. Keith observes well: "Instead of the rigid isolation apparently decreed to India by Nature we find a remarkably active intercourse with foreign countries. The great and almost impregnable barriers o the north are pierced by mountain passes

which have been throughout used as the pathways of commerce and communication with the external world. Towards the south, the ocean itself was converted into a great highway of international commerce with the rapid development of national shipping." He says further: "The old prosperity of India was based on the sound principle which is that after clothing and feeding your own people, then of your surplus abundance give to the stranger. The renowned arts industrial fabrics and exports were not multiplied on the reprehensible practice of depleting the country of its foodstuffs."

The Phoencians and later on the Jews had extensive trade with India. The following evidence is clearly afforded by comparative philology:

Karpas (Hebrew)	Canvas (English)	Karpas (Sanskrit)
Gingober (Greek)		Injiver
Sandalam		Chandana (Sanskrit)
Oriza (Greek) } Aruz (Arabic) }		Rice (English)
Beryl		Vaidurya (Sanskrit)
Ivory		Ibhadanta (Sanskrit)
Tamarind		Tintrini (Sanskrit)
Ape		Kapi (Sanskrit)
Ahalim (Hebrew)		Agil (Tamil)

Virgil refers in Georgies I, 57 to the sending of ivory by India. Horace refers in his Odes I, 31 to India alone producing black ebony.

Vincent A. Smith says at page 400 of his *Early History of India*: "Tamil land had the good fortune to

possess three precious commodities not procurable elsewhere, namely, pepper, pearls, and beryls. Pepper fetched an enormous price in the markets of Europe. The pearl-fishery of the Southern sea, which still is productive and valuable, had been worked for untold ages, and always attracted a crowd of foreign merchants. The mines of Padiyur in the Coimbatore District were almost the only source knew to the ancient world from which good beryls could be obtained and few gems were more esteemed by both Indians and Romans. The Tamil States maintained powerful navies, and were visited freely by ships from both east and west, which brought merchants of various places eager to buy pearls, pepper, beryls and other choice commodities of India and to pay for them with the gold, silver, and artware of Europe."

In early Hindu literature we find such words as kula, sreni, pooga, jathi, gana, samuha, sangha, parishat etc. Manu refers to guilds or *srenis* (see chapter VIII, 41). The word "*Sreshti*" is used in the vedas as meaning the chief of a guild *Kula* relates to the kinsman. *Jathi* or *gana* is a larger group-probably a caste group. *Pooga* is a village group. It is not necessary to go into a minute discussion of these terms here. There were from the earliest times industrial or economic groups or guilds (*srenis*), social groups (such as *kula, gana, puga, samuha, sangha* etc.), political groups such as village communities, and religious groups or parishads etc. The corresponding Tamil terms are Nattār, Oorār, Nagarattār etc. Thus the *sreni* was an economic unit just as *jathi* or *gana* implied a social unit and *pooga* implied a political unit.

The generic term for the whole people, as found in the vedas, is *jana*. *vis* implies a sub-division of the people. Yaska held that the Pancha Janah in the vedas related to the four castes and Nishādas. The Rig Veda refers to Brahma, Kshatra, Vis, and dāsa. (See VIII, 35, 16 to 18). The Vedas refer also to Sabha and samiti, the former referring to the village executive and the latter to the tribal assembly.

The great Indian epics as well as the later Sanskrit literature clearly refer to the various guilds of artisans and the various vocational and industrial and mercantile and economic activities of India. In Ramayana II, 83, verses 12 and 13 there is a reference to potters, weavers, goldsmiths, merchants and others as having along with Bharata to bring back Rama to Ayodhya. The Mahabharata refers to the guilds in various places. (XIIth Parva, 107th chapter verse 32). Such guilds are referred to in the later classical Sanskrit literature. In Tamil literature also reference is found to various classes of artisans and their corporate life in villages and in towns.

The ancient Hindu Law contained clear provisions relating to the law of apprenticeship. In fact every boy who was born in a caste following any of the economic professions indispensable to national culture and well-being had to be apprenticed to an elder pursuing the profession. This was as rigorously demanded as Brahmacharya in the case of Brahmin boys who were required to undergo vedic study, though the latter institution has been given much prominence in ancient and modern writings on account of the supreme importance of the vedas. This institution of apprenticeship was the

corner-stone of the ancient guild life and was the real cause of our economic and commercial efficiency in ancient days. It was valuable in many ways. It provided for the advancement of the ethical basis of the national life by kindling affection in the old and reverence in the young; it was practical by bringing the pupil into touch with the workshop; and it enabled the young to have an early touch with the realities of life and to find an easy introduction into practical life The apprentice was looked after well both in the home and in the workshop of his master. The education of the apprentices was direct and practical and moral as well as professional. The ancient Hindu Law of apprenticeship is found in the Dharma Sastras (Manu, IV, 16, VII, 268-300; Narada, V, 16 to 21; Brihaspathi, XVI, 6; and Gautama, II, 43, 44).

To a large extent each subcaste pursued its hereditary occupation but there was no rigidity about such framework of the national economic life. Sometimes boys of other castes also were taken as apprentices and initiated into the business. In the case of Brahmins, however, certain professions were forbidden in the interests of the general function of that caste in the national economy. It may be said that under the Hindu scheme of professional guild life there was immobility of labour and inelasticity of occupations. Of course when provision was made for the development of hereditary skill and for a coordinated and non-competitive social life, there was bound to be a considerable element of fixity of occupations from generation to generation. But provision was made for a boy being taken to be trained by another guild in an

occupation which was other than the hereditary occupation. There were also instances of change of occupation where a man had an extraordinary skill in a line different from the hereditary line of work.

The guilds secured the development of corporate life in other ways also. They were the custodians of the trust endowments of their members and administered the same. Their autonomous self-control of the guild life was a source of internal cohesion and strength. The king generally controlled the guild life, prevented and punished the waste or embezzlement of the public funds of the guilds, and decided the disputes among the various guilds (see Yajnavalkya, XVII, 17, 18, 20), and thus secured the even flow of the corporate life of the guilds.

Each craft and caste had a special locality of its own allotted to it in the planning of the village or the town. This enabled the free-action of public opinion on the conduct of individuals and afforded full scope for the amenities as well as of the restraints of life. Each guild supervised not only the economic life of its members but also their ethical and social and political and religious life. Hindu Law gave this nexus the necessary binding force and state sanction. The guilds acted also as village banks. They had their own rules and byelaws and procedure. The State not only acquiesced in such guild autonomy but actively protected and fostered it. The guild had not only legislative and executive powers but also judicial powers. The ascending grades of works were the *kula*, the *sreni*, the *gana* and the *puga*. These enabled the guilds to function effectively and gave the

disputants the advantage of an initial consideration of their disputes by the best local men.

Each guild exercised control its members through a *panchayat* consisting of the experienced elders of the group. The orders of the *panchayat* were binding on the members and had to be upheld by the king. He was bound to enforce the same against the turbulent and disobedient members in regard to whom the guild panchayat were powerless and who were described as Grāma Drohis or Grāma Kantakas (village enemies or village thorns).

5. *Hindu Politics*

It will be of some importance to ponder over the fact that during the excavations at Harappa and Mohenjodaro no ruins of forts or weapons were found. Mr. Joad says: " Archaeologists have in particular been impressed by the absence of remains of weapons of offence and defence. The ruins of these well planned cities show no traces of the walls, ramparts, or fortifications, which appear almost invariably among the ruins of the other settlements of our race. The inference is that these early societies, the earliest in India of which we have any record, were comparatively free from the fear of violence and war." Gerald Hearst suggests in his work *The Source of Civilisation* that this unique phenomenon was due to the practice of a certain psychological technique which was discovered in India at a very early date and which has never been entirely lost. Mr. Joad says: " What this technique may have been is pure conjecture, conjecture which belongs to the province of psychology rather than to that of history.

One suggestion is, however, that whereas the personality of man is today split into two parts, the conscious and the unconscious, which are separated by a definite gulf, the personalities of the men of these early civilisations were integrated wholes in which no such fissure occurred. Yet, while removing the will to violence, the integration of personality so happily achieved does not seem to have withdrawn men's attention from the duties of our common life in the everyday world. Such a withdrawal whose advocacy was a feature of subsequent Indian philosophy also makes for pacifism, but it is, many would hold, a pacifism purchased at too high a price." I suggest that the early civilisation in India, though it might have removed the will to violence within itself, could not have failed to provide against external violence. Ahimsa went along with yogic or psychic control over nature's finer forces and hence it was possible to subdue external violence without ceasing to eschew internal non-violence. Ahimsa and yoga went together but the secret of that combination was largely lost in later times.

Mr. Joad himself says, though without comprehending the full implications of his statement: "What has been found is an engraved seal which is supposed to represent Siva, the Prince of the yogis. The presence of this seal certainly suggests that mystical practices were known to the people of this early civilisation, and strengthens the conjecture that it was by mystical methods that they succeeded in avoiding the constant violence to which other early communities of mankind have been so lamentably and so universally addicted." Even the most progressive and advanced communities

of mankind are lamentably and universally addicted to violence. India alone arrived at a technique which combined non-violence with a higher power than violence to neutralise and subdue and overcome violence. It is a great loss to the world's culture that that technique has been largely forgotten and lost to the world.

Indian culture has thus expressed itself adequately in public and political life from the very earliest times to this day. The Indians passed the pastoral stage very soon and entered upon the agricultural stage very early in the life of the world. The Indian languages bear the vestiges of the evolution. *Kone* in Tamil and *Gopa* in Sanskrit means both cowherd and king. As stated already both monarchical and republican forms of a government were known from the earliest times but in course of time hereditary kingship became the normal type, because it secured internal peace and external protection better than the other types of political organisation. There were also powerful religious and military oligarchies. But the existence of a king as a strong centre and focus of the national power was found to be a powerful cause of national efficiency. The *Mahabharata* says in the *Santi Parva* that men were in a state of mutual struggle (*matsyanyaya*) and that a king was chosen by means of social contract to bring about power and unity. Law (*Danda*) was thus regarded as the protector of the weak and the preserver of the people. I have shown already how the king was described as having in him the glory of the *Lokapalas* because he discharged on a smaller scale their protective functions. This shows that what prevailed in India was the idea of the Divine Duty of Kings than the idea of

the Divine Right of Kings. Dharma was proclaimed and acclaimed and accepted as the king of kings. Though a king was not amenable to punishment by his own works for his transgressions of the law, yet he could in extreme cases be expelled from his sovereignty by the action of the people.

In the vedas we find such words as *svarat* and *samrat* and *virat* and *adhiraj* and *rajadhiraj* and *sarva-bhauma.* These terms signified an ascending order of kingship. It is said that a king who performs the Rajasuya sacrifice becomes a Raja and that he who performs the Vajapeya sacrifice becomes a samrat and that he who performs the Aswamedha sacrifice becomes a Sārvabhauma. The kings ruled with the aid of minis ters (*mantris* or *amatyas* or *rathnins*) and of the spiritual preceptor (*purohita*). The king and the ministers took counsel from the public in meeting assembled (*samiti*). The *sabha* was a smaller assembly and consisted of learned men and was used as a hall of council or as a hall of justice or as a hall of sacrifice or even as a hall of amusement. A *sadas* was a purely religious assembly. Popular assemblies (*samitis*) were convoked and consulted by the king on important occasions like the selection of the yuvaraja (heir-apparent to the throne). The words *paurajanapada* refer to civic assemblies and to rural assemblies. *Kula, jati, gana, pooja* and *sangha* refer to wider and wider groups as stated above already.

In the *Mahabharata,* in Kautilya's *Artha-Sastra,* in *Sukraniti,* and in *Kamandakiya Niti,* we find not only a further evolution of the political life but valuable political theories as well. Political science is known in Sanskrit as Rajadharma, or Dandaniti, or Arthasastra (which

includes also Vārta or Economic science). The *Panchatantra*, though it runs as a story book for boys, contains mature political wisdom in a bright and simple form. In India ethics and economics and politics never parted company. In the immortal Tamil work *Kural* we find the essential Hindu ideas about polity. The *mantriparishad* is referred to in the Tamil classic *Manimekhalai*.

We find in the abovesaid books all the various political theories which mediaeval and modern writers in the west have advanced and adumbrated. The Sukra Niti says that the purpose of Niti Sastras is to secure the peace and prosperity of the state by the unity and contentment of the subjects and the harmony of rulers and subjects and international harmony. I have already referred to the view that the king has in him the potancy of the Lokapalas, and the Social Contract theory, and the theory of the election of the king by the people to prevent anarchy and mutual attack as well as the oppression of the weak by the strong (*matsyanyaya*). Kalidasa says that a king is so called as he pleases the people and causes happiness unto them (*Raja prakritiranjanath*). A king should never act selfishly and capriciously (*svavaso na kadachana*—Mahabhārata, Santi Parva, Chapter 59, Verses 106-7). The kingly duties are described also in a famous canto in the Ramayana (Ayodhya Kanda, Chapter 67). The Mahabharata compares him to a pregnant woman who regulates her life by considerations of the welfare of her child. This is called *Garbhinidharma* (Santi Parva, Chapter 50, Verse 45).

Thus in India the normal political form was that of monarchy, though there were a few republics here

and there. But it was a limited and constitutional monarchy—not an absolute and despotic monarchy. The king was bound to follow the Dharma, act on the advice of his ministers, consult the priests, and take the opinions of the people in popular assemblies on important occasions. At all coronations the *Mahasammata* or the consent of the people was taken. From the Mahabharata, Shanti Parva, LIX, 106 and 107, we learn that every king had to take the following coronation oath: "I shall see to the development of the country, regarding it always as God. Whatever laws exist and are dictated by Dharma I will adopt and enforce. I shall never be arbitrary in my actions." Sukra Niti, Kāmandakiya Niti and Kautilya's Artha Sastra show how liberal and progressive was the conception of sovereignty in Hindu India.

Even the kingship was sometimes elective and was not always rigidly hereditary. We read of elections of kings in the vedas. There is a reference to Rajakritah or king-makers. In the Ramayana king Dasaratha consults his ministers and his feudatories and his people before msking his eldest son Rama the heir apparent (*yuvaraja*). We find instances of the resignation of kingship in the *Tholkappiam*. Voluntary retirements and abdications of kings after reaching old age were frequent. The instance of Vena shows that sometimes very vicious and oppressive kings were killed by the people.

If we try to envisage public administration in its best form in India we find that it combined monarchical and aristocratic and democratic elements. The king was not merely the supreme head of the executive and

the judiciary and the generalissim of the national army. He was the highest public servant and the loyal servant of Dharma. Kautilya says: "In the happiness of his subjects lies his happiness; in their welfare his welfare; whatever pleases himself he shall not consider as good; but whatever pleases his subjects he shall consider as good." How modern this sounds and how like a famous passage in Queen Victoria's proclamation in 1858! Among the greatest kings in India should be mentioned Sri Rama and Yudhishtira and Asoka and Vikramaditya and Sivaji and Bukka.

The king always acted on the advice of his cabinet of ministers. Kautilya says: "Sovereignty is possible only with assistance. A single wheel can never move. Hence the king shall employ ministers and hear their opinion." The *Samiti* or the popular assembly and the *Sabha* or the Executive Council guided and advised and even controlled the king. There was also a bureaucracy to carry on the public administration in all its details. There were heads of departments such as the High Priest, the Commander-in-Chief, the Chief Judge, the High Treasurer (Sannidhata) and the Collector General (Samāharta). There were also subordinate officials such as superintendents in charge mines, metals, mint, commerce, forest produce, weights and measures, tolls, weaving, agriculture, liquor, etc. Each superintendent had subordinates under him. The kingdom was divided into districts. The district officer was called a *Sthanika*. Each village had an accountant called Gopa besides a headman who, along with the village assembly, transacted the village administration and maintained peace and order. Each city was divided into wards and the

superior officer in charge of it was called a Nāgaraka. Town-planning and domestic and sacred architecture were carefully attended to.

If must be further borne in mind that all the castes were represented in the political council. The Mahabharata says that the political council was to consist of 54 members consisting of four Brahmins, eighteen Kshatriyas, twenty-one Vaisyas, three Sudras, and eight ministers (Santi Parva, 85, 12). Thus the martial and prosperous sections of the community which had a considerable stake in the society and the State were given an effective voice in the public administration. The king thus governed the realm with the cooperation of the representatives of the people. The eight ministers formed the cabinet. Decisions arrived at a joint session of the *ministers* (mantris) and the council (mantri parishad) were binding upon the king. Kautilya says that the king may have as many ministers as are necessary (*yathasamarthyam*) in the interests of the State. The Central Government had eighteen departments whose heads were called Tirthas. The Mauryan Empire was divided into four provinces each of which had a Viceroy (uparaja). Below the Viceroy there were the *Rajjukas, Pradesikas, Yuktas* and *Purushas*. Patna was administered by a municipal council consisting of thirty members who were grouped in six boards. There were numerous smaller towns. Big towns were called *nagara* and seaport towns called *pattana*. The provincial capital was known as *Sthaniya* and the imperial capital was called *Rajadhani*.

In the Tamil States in South India we hear about the Aimperumkulu i.e. the five great groups of advisers

of the king. These are the Mahajana, the Brahmans, the physicians (*maruttar*), the astrologers (nimittars) and the ministers (amaichar). The great Tamil classic Silappadhikaram says that they constituted the king's sabha or council. It is said also that the five great groups were the amaichars (ministers), purohits (priests), senapatis (generals), thooduvar (ambassadors) and saranar (spies). The king's powers were thus limited by Dharma Sastra and by custom. The famous *Kural* treats of the polity in great detail. Tiruvalluvar describes in detail the duties of kings and the limits of the State. Thus in South India, as in North India, Dharma regulated the collective life as well as the individual life. The Pallavas and the Cholas ruled only on such lines. The famous Uttaramerur inscription already referred to shows the living power of the South Indian democratic institutions.

The taxation was light and its burden was graded and suited to the capacity of each man. The Mahabharata says that the capital (*moolam*) should not be taxed. (Santi Parva, 87, 18). Hence there was a sense of unity and equality among the people except in ceremonial and matrimonial matters and no room was allowed for the extreme forms of socialism and communism just as no room was allowed for the extreme forms of capitalism as found today. New and nascent industries were lightly taxed (Mahabharata, 88, 7). All taxation was only on the basis of the State's right to a share of the nett income from agriculture and industry arrived at after deducting the expenses of production and the reasonable needs of the producer's family. The famous similes about taxation—*godohana* (milking the cow after feeding the calf) and *madhudohana* (the gathering of honey by the bees without injuring the flowers)

show us the main principle of taxation well. There was no rigidity about the time of collection of the taxes. The land-tax was ordinarily to one-sixth of the produce. The other taxes were customs, excise etc. Imported luxuries were heavily taxed but the necessaries of life were left untaxed. In the Tamil Nad the king's revenue was derived from *vari* (taxes), *sungam* (tolls), *kappam* (tributes), *parisu* (presents), and *ulka* and *tirai* (income from mines and fisheries).

The Hindu genius provided for a national militia drawn from only one section of the people (the Kshatriya caste), while making it clear that everyone should fight in defence of home and country against *Atatayins* (invaders bent on conquest and oppression). I have already stated that warfare in ancient India partook of the refined and humane character of the other aspects of public life. Non-combatants were not to be molested. Even among the combatants those who fled from the field or who were off their guard were not to be attacked. Ambassadors and envoys were free from molestation. War was never to be undertaken except as a last resort. Even in war no mean or low stratagems were to be resorted to. Barbed or poisoned weapons were not to be used. The enemy's supplies were not to be cut off. Women taken as prisoners were to be sent back under a safe escort. In the conquered countries the thrones were to be restored to the vanquished kings (vide उत्खातप्रतिरोपिता:—Kalidasa's Raghuvamsa, IV, 37), and the laws and customs of the conquered peoples were to be respected. In ancient warfare there were powerful engines of destruction (probably cannon and explosives) called *Sataghnis*. These are referred to so early as the *Ramayana*. Kautilya refers also to air fleets. (ākāsa divaratri yodhinām). Naval warfare also was known in ancient India in the age of Kautilya.

CHAPTER VI

Kama Sastra (Erotics and Aesthetics)

I. *Erotics*

Vatsyayana's *Kama Sutras* show that the Hindu Culture dealt with the science of the sexes and the domestic life and the life of aesthetic enjoyment of the fine arts in an elaborate and intimate manner. Kama is Pleasure of Love and Love of Pleasure. The very first sutra in Adhyaya I धर्मार्थकामेभ्योनमः (I bow to Dharma and Artha and Kama) does not shows that Moksha is condemned but shows that attention is concentrated on ethics and economics and politics and aesthetics. Manu also says that Dharma and Artha and Kama together (Trivarga) form the Purusharthas (the aims of human life.) (Vide Chapter II, 224). This is clear also from the second sutra of Vatsyayana viz. शास्त्रेप्रकृतत्वात्. Even as among the three viz. Dharma and Artha and Kama, attention is concentrated on Kama (Pleasure), because Dharma and Artha are needed for Kama. Jayamangala in his commentary on the second sutra says: तद्द्वारेण धर्मार्थावपि. A haman being should live for a hundred years and enjoy Dharma and Artha and Kama. That a man should seek to live for a hundred years is stated also in the Isavasya Upanishad (जिजीविषेत् शतंसमाः). Vatsyayana says in sutras 2 to 4 of Chapter II that a man should in his youth acquire knowledge and become fit for earning wealth, should earn wealth and enjoy pleasure in his adult life, and should pursue dharma and moksha in his old age.

बाल्येविद्याग्रहणादीनर्थान् ॥ ३ ॥

कामंचयौवने ॥ ४ ॥

स्थाविरे धर्ममोक्षंच ॥ ५ ॥

As life is uncertain, we can suitably modify this general rule and pursue Artha and Dharma in adolescence, Kama as also Dharma and Artha in adult life, and Dharma as also Artha and Kama in old age.

अनित्यत्वादायुषोयथोपपादंवासेवेत ॥

Vatsyayana says that Kama is the goal and the fruit of Dharma and Artha (फलभूताश्चधर्मार्थयो:—Adhyaya II Sutra 47). This brings to my mind Tennyson's famous lyric in "Maud" about the supremacy of love.

"O let the solid ground
Not fail beneath my feet
Before my life has found
What some have found so sweet.
Then let come what may,
What matter if I go mad,
I shall have had my day."

Kāma is defined in Sutra 11 of Adhyaya I by Vatsyayana in the widest sense of the word as the enjoyment of objects by the senses directed by the mind with which the soul cooperates. Vatsyayana describes well Lalitya (refinement) and Nagaraka (the refined and cultured citizen). Vatsyayana specially stresses the charm of modesty and bashfulness in women. Kalidasa has described this trait in a famous verse in his Shakuntala (abhimuke mayi samhritam Ikshitam). He has excelled also in describing the silent but eloquent signs by which bashful maidens reveal their love. The ideal Nagaraka owns a fine house which has a beautiful garden and a tank or at least a big well. There should be a swing in a leafy arbour. The floor of the house should be cool and smooth. The puja (divine worship)

room should be the most attractive and charming portion of the house. The house must have a terrace where a couple can enjoy the moonlight. It must have polished roofs and walls. Vatsyayana seems to refer to air-conditioning when he says that in the walls there should be secret passages for cool water to circulate and take away the heat. He refers also to *Samudragrihas* or houses surrounded by water. Kalidasa also refers in his Raghu Vamsa (XIX 29) to secret pleasure-houses surrounded by water.

Vatsyayana says further that in the bedroom there should be two couches with clean soft beds, sinking in the middle and having pillows at the head and at the feet. The image of the favourite deity should be at the head. A shelf should contain cosmetics, scents and other toilet accessories. He refers also to garlands and spiced and scented-betel leaves and nuts. On brackets made of elephant tusks (*nagadanta*) there should be placed the Vina, painting accessories, poetical works etc. There should also be an aviary where parrots and other birds are reared. A Nagaraka is not a mere idler nor a voluptuary nor a libertine. He should amuse himself by working with a chisel or a lathe in his leisure hours. He is a man of activity and taste and refinement. He enjoys his evenings by taking part in games of skill and endurance and passes the early portions of the night with music and dancing and at the theatre. Garden picnics, music parties and theatricals were called *udyanayatras*.

A Nagaraka's daily life is minutely described by Vatsyayana. He should get up early in the morning and attend to his teeth and bathe. He should get

shaved often. He is massaged well and uses scented soaps as also *anulepana* (fragrant ointment) but does not put on excessive scent. He scents his dress by *dhupa* (incense). Vatsyayana even commends a lip-stick to men! The Nagaraka chews scented betel to perfume his mouth. He attends to his hair and wears rings on his fingers. Manicuring as a fine art was known to Vatsyayana. The Nagaraka must always have a scented handkerchief. He uses tasty viands and drinks and is fond of fruit juices and even wines. He takes a short *siesta* after his midday meal.

It is often thought that Vatsyayana's work is solely devoted to erotics or sexual delight. Erotics is there but is only a fragment of it. Vatsyayana exalts marriage and chastity and requires a high standard of purity in men and women. It cannot be denied that western literature glorifies romance in love. But it is wrong to think that in oriental literature love is drab and insipid and shorn of the glory of romance. Love of feminine loveliness and reverence for womanhood are as much Indian traits as western characteristics, though here and there, and especially in Shakespeare and Shelley, poetry in the west rises to a quivering intensity of emotion and expression which cannot be found elsewhere.

Vatsyayana is at his best in describing the wife as the queen of the home. Even at the time of the marriage, the couple are asked to see the star Arundhati, because the ideal marital life is that of Vasishta and Arundhati. Marriage is as much for sex-delight as for begetting children (Ratiputraphala Nāri). Vatsyayana refers also to courtship. He says that a bālā (girl) should be wooed by sharing in her sports and that a maiden

should be wooed by a display of skill in the fine arts. The wife is the comrade of her husband, the queen of the household, and the servant of the family and of the society. Kalidasa makes Aja describe his queen Indumati as his wife, his minister, his friend, and his dear disciple in the fine arts (गृहिणी सचिवः सखी मिथः प्रियशिष्या ललिते कलाविधौ—Raghu Vamsa, XI, 67). Vatsyayana says that a woman should always speak in a low and sweet and gentle voice. The wife should always appear in fine dress and decoration. When her husband is absent from home, she discards the same and resumes them after he returns. The worship of the deity is her special care. She knows all the holy days and ensures their observance and celebration. She takes charge of the income of the household and spends wisely and keeps accounts and supervises the cooking arrangements. She supervises the work of the servants and keeps them under control but treats them with respect and kindness. She takes a special delight in the planning and the supervision of the garden. She has an equal delight in spinning and sewing and embroidery, and is specially fond of and excels in the fine arts and particularly in music and dance and painting. Thus in Vatsyayana's view sex must brighten life and sweeten art but must not in any way hinder the life of the soul.

It is true that Vatsyayana refers to Ganikas (courtesans) and their expertness in the art of love and in the arts of music and dance. Vasantasena as described in Bhasa's *Charudatta* and Sudraka's *Mrichchakati* was a woman of loyalty and refinement and nobility of feeling. No doubt the system of *devadasis* had an inherent evil in it and led to degradation. It is almost defunct today.

The Indian works on erotics contain a fanciful classification of men as *sasa* (hare), *mriga* (deer), *vrishabha* (bull) and *asva* (horse), and of women as *Padmini* (lotus-like), *Chitrini* (picture-like), *Sankhini* (conch-like) and *Hastini* (elephant-like). They require each of these groups of men to mate in the above said order with each of these groups of women. Life does not admit of such compartmentalism. Vatsyayana, however, says that the bride must be younger than the bridegroom—an advice rooted in common sense.

2. Hindu Aesthetics

In Adhyaya III Vatsyayana deals with 64 Kalas (arts). Among them are Gita (vocal music), Vadya (instrumental music), Nritya (dance), Alekhyam (painting), Udakavadyam (jalataranga i.e. playing music on cups filled with water), Nataka (drama), Akhyayika (story), Kavyakriya and Kavyasamasyapooranam (poesy), Vastuvidya (architecture) etc. Many lesser arts and many crafts which are calculated to give pleasure are included in the list. Garland-making, jewel-making, perfumery, cookery, preparing delightful drinks, pustakavachanam (reciting literature in a sweet musical manner i.e. harikatha), training parrots (sukas) and sārikas to speak, desabhashavijnanam (expertness in the local language or dialect), vyayama (hunting etc.) and many others are in this list. All of them are called avayavas (limbs) of Kamasutra. In the fourth Adhyaya, Vatsyayana says that a Nagaraka (man of culture and refinement) should not use excessively use the Sanskrit language or the regional language but should combine both harmoniously as such a course of action will lead to the approval of all.

नात्यन्तं संस्कृतेनैव नात्यन्तं देशभाषया ।

कथां गोष्ठीषु कथयन् लोके बहुमतो भवेत् ॥

Hindu Aesthetics proclaims that Beauty is the light of the Divine shiming in and through Nature and through the human form. The unique characteristic of beauty is its divine trait of appearing new every moment and in every place.

क्षणेक्षणे यन्नवतामुपैति

तदेवरूपं रमणीयतायाः ॥

Though Professor Knight says that the sense of Beauty slumbered in India and Mr. Vincent Smith would have it that the inhabitants of India have always been "singularly indifferent to aesthetic merit and little qualified to distinguish between good and bad art" and though even such a good student of Indian Metaphysics as Professor Maxmuller says that "the idea of the Beautiful in Nature did not exist in the Hindu mind," yet a disinterested and keen and careful student of Hindu Aesthetics can easily find out that their views are totally wrong. The words Ramaniyata and Soundarya mean beauty without any possibility of question. India has understood the nature and essence of Beauty better than any other country in the world. Beauty is not mere rhythm or symmetry or proportion or harmony or balance or unity in variety or loveliness of form and tint. Nor is it even brightness or charm or grace. Nor is it vastness or sublimity. These are all various aspects and expressions of beauty. The Soul (Atma) of beauty is to be sought and found elsewhere. It is the Divine Beauty shining in and through Matter,

This is the central teaching of Chapters X and XI of the Bhagawad Gita.

Hindu Aesthetics is a ray from the sun of Hindu Metaphysics. The most basic and fundamental of the aesthetic concepts—just as it is the most voice and fundamental of spiritual concepts—is the concept of Ananda (Bliss). The beauty of the world is the concrete overflow of Divine Bliss into Universal Beauty. The love of beauty in the hearts of men and women and angels and gods is the subtler overflow of Divine Bliss into the realm of Mind which is even more radiant, as it is more subtle, than the realm of Matter The joy of the Artist is the highest joy that can shine in the mind and heart of man. It is that joy that overflows into creations of its own which parallel the divine creation of the universe. In tke creation of the universe—except in Paradise—the reign of Divine Law which apportions the fruits of virtue and sin necessitates imperfections and the intrusions of decay and death. But the soul of man which is the image of the Oversoul as reflected in the plane of Maya or Prakriti accepts such limitations in the outer world and seeks to redress the same by perfect creations of art. This truth is admirably expressed by Mammata in his famous work on aesthetics—Kavya Prakasa. He describes the bliss of the artist thus:

सकलप्रयोजनमौलिभूतं समनन्तरमेव रसास्वादन
समुद्भूतं विगलित वेद्यान्तरमानन्दं ।

("Joy which is the crown of all the aims of life, which is immediately produced by the relish of rasa, and which so fills the mind that one is aware of nothing else").

The above passage refers to that magical word *Rasa* which is the aesthetic counterpart of *Ananda*. Rasa is the white light of Ananda refracted as multi-coloured radiance through the prison of the human mind. It is in fact that aesthetic perception and enjoyment of the Beautiful which is related to Beauty on the one hand and Art on the other. Bhartrihari says in a well-known stanza:

जयंतिते सुकृतिनोरससिद्धाः कवीश्वराः ॥

("The poets who are pure and who are masters of Rasa are triumphant in the world.") The elements of creativeness and Ananda (Htada) and Rasa are brought together vividly and admirably in a well-known verse in Manmata's *Kavya Prakasa*.

नियतिकृतनियमरहितां
ह्लादैकमयीमनन्यपरतन्त्रां ।
नवरसरुचिरां निर्मितिमादधती
भारतीकवेर्जयति ॥

("The poet's speech creates a world which is not fettered by the laws of Destiny, which is of the very essence of joy, which is self-existent and not dependent on anything else, and which brings into being a creation shining with the nine Rasas.")

Into this concept of Rasa enters and blends the element of reminiscence (Vāsanas) which is due to our previous experience of beauty in other births. The doctrine of Karma colours the entire texture of Hindu thought. I have shown how it colours Hindu Pedagogics. It colours Hindu Aesthetics as well. *Kalidasa*

brings out this aspect in a famous stanza in his *Sakuntala*.

रम्याणिवीक्ष्यमधुरांश्चनिशम्यशब्दान्
पर्युत्सुकीभवतीयत्सुखितोऽपिजन्तुः ।
तच्चेतसास्मरतिनूनमबोधपूर्वं
भावस्थिराणिजननान्तरसौहृदानि ।

("The reason why, on seeing beautiful objects and hearing harmonious sounds, even a happy man becomes full of longing and melancholy is that he remembers, without the experience rising to the surface of consciousness, the companionships and enjoyments which he had in previous births and which are an integral portion of his treasury of emotion.")

Such artistic bliss is but a shadow and reflex of the divine bliss just as all worldly beauty including the beauty of the human form is a shadow and reflex of the divine splendour and glory. Sri Madhusoodana Saraswati describes Sri Krishna as *Soundarya Sara Sarwasva* (the supreme treasure of the essence of Beauty). Earlier yet Kalidasa had described the beauty of Uma's face as combining the loveliness and fragrance of the lotus and the soft charming splendour of the moon. Even earlier Valmiki had called Rama's beauty as ravishing eye and mind, Drishtichittapaharinam (दृष्टिचित्तापहारिणं). But the most rapturous and enraptured and enrapturing description occurs in the following well-known stanza in the *Srimad Bhagavata*.

तदेवरम्यं रुचिरं नवं नवं
तदेवशश्वन्मनसो महोत्सवं

तदेवशोकार्णवशोषणनृणां
यदुत्तमश्लोकयशोऽनुगीयते ॥

("The singing of the glory of God is the revealing of ever-new and ever-radient beauty, the bestowal of eternal and matchless bliss on the heart, and the destroyer of the engulphing ocean of human grief and sorrow and pain.")

After all the artists' enjoyment of beauty is far more soul-filling than his creative expression of it in Art. Only a portion of the joy runs into the moulds of expression. But whether enjoying or expressing his delight, how infinitely happier he is than we, who search analytically for beauty and joy and never find the same. In a very beautiful stanza in Sakuntala Kalidasa suggests this in his own inimitable manner and with his never-falling deftness and delicacy of touch.

चलापांगां दृष्टिं स्पृशसिबहुशोवेपथुमतीं
रहस्याख्यायीवस्वनसिमृदुकर्णान्तिकाचरः ।
करौ व्याधुन्वत्याः पिबसिरतिसर्वस्वमधरं
वयं तत्त्वान्वेषान्मधुक रहतास्त्वंखलुकृती ॥

("You touch often the tremulous eyes whose side-long glances are so quick and changeful. You fly near her ears and sound sweetly here as if you whisper secrets of love in her ears. You taste her lips, which contain the quintessence of amorous delights, despite her deprecating hands. O honey-maker! we are undone by our search about the truth of things. You are the happy being as you seek bliss in preference to knowledge).

Truly is the artist the honey-taster and the honey-maker.

He is also a seer. Sri Sankaracharya interprets the word *Kavi* (poet) as meaning *Krantadarsi* (he who sees far and wide and deep and thus knows the total truth of things). The artist feels and sees the eternal Beauty in his most exalted and entranced moods and spends his less exalted moments in the expression of his realisations. His mind is a psychic radium and gives light undiminished and for ever. Art is the perfume, and Religion is the camphor lighted in our worship of God.

The technique of Art is described by Hindu rhetoricians as Kānta Sammita (the way of the beloved wife). The method of the Scriptural teaching is the mode of the royal edict (*Prabhu Sammita*). Its brief and unchallengeable commands must be obeyed. The joy is in the fruit of obedience and not in the process. The method of the Puranas (ethical stories) is the method of a comrade (*Suhrit Sammita*). His words do not cause fear like a royal command. He persuades, appeals illustrates and demonstrates the bout and induces us to tread the paths of virtue and auspeciousness, but the method of Art is that of a lively and beloved and graceful and gracious wife (*Kanta Sammita*). Both the method and the result are full of charm and fascinate us. All the three attitudes of the soul in relation to Truth are thus referred to in the Bhagawad Gita. (XI, 44).

पितेवपुत्रस्यसखेवसंख्युः प्रियःप्रियायार्हसिदेवसोढुं ॥ (XI, 44).

The history of Hindu Aesthetics and Poetics extends over two thousand years and from Bharata to Appaya Dixita. The highest peaks in this long and lofty range of mountains are Bharata, Dandi, Ananda Vardhana, Manmata, and Jagannatha. Even today the expedition

of Aesthetics in Bharata's *Natya Sastra* which should be the aestheticean's Bible—is peerless in the whole range of the world's aesthetical literature. It was he that gave us the heights and depths of the concept of Rasa. The only refinement introduced by Anandavardhana in his famous Dhvanyaloka is that Rasa itself belong to the region of *Dhwani* (artistic suggestiveness) and should be evolved by suggestion rather than by direct description. Thus the doctrine of Rasa—Dhwani holds the aesthetical field in India to-day.

The following well-known verse in Bharata expresses the inner and outer elements of the constitution of Rasa.

विभावैरनुभावैश्चसात्त्विकैर्व्यभिचारिभिः ।
आनीयमानः स्वाद्यत्वंस्थायी भावो रसःस्मृतः ॥

"The Sthayibhava which is made relishable by Vibhavas and Anubhavas and Satturkabhavas and Vyabhicharibhavas beumesa Rasa." *Sthayibhava* is another vital word in Hindu Aesthetics. It is a dominating emotion which ripens into Rasa. Such ripening agencies are Vibhavas, Anubhavas, and Vyabhicharibhavas. Vibhavas are the principal stimulants and are either Alambava Vibhavas (the human element of the hero or the heroine) and the Uddipava Vibhavas (the material elements of stimulation such as the moon or the spring or the southern breeze). Anubhavas are such physical factors as the beloved's glance etc,, which bring the Sthayibhavas into the plane of the waking and working consciousness *Sathvika bhavas* are certain prominent physical effects of emotion. *Vyabhicharibhavas* are merely the minor emotions which

arise out of the ocean of the *Sthayibhava* and again merge in it. They are 33 in number.

It is not possible to pursue the intricacies and ramifications of these concepts further here. *Bhava* is the pervasion of the mind by a dominating emotion. The *Sthayibhavas* are eight in number. They are Rati, Hasa, Soka, Krodha, Utsaha, Bhaya, Jugupsa and Vismaya (love, humour, grief, anger, enthusiasm, fear, disgust and wonder). They give rise to the eight Rasas (Sringara, Hasya, Karuna, Raudra, Vira, Bhayanaka, Bheebatsa, Adbhuta, i.e. Love, the Comic, Pathos, Fury, Heroism, Terror, Disgust, and the Marvellous. The presiding deities of these Rasas are said to be Vishnu, Pramatha, Yama, Rudra, Indra, Kala, Mahakala and Brahma.

The concept of Rasa in India was a growing concept. The Vira Rasa concept was widened and extended beyond heroism in battle (Yuddha Vira) so as to include *Dharma Vira* (the heroism of virtue), *Dana Vira* (the heroism of munificence), *Daya Vira* (the heroism of compassion as in *Nagananda*), *Satya Vira* (the heroism of truth), *Vidya Vira* (the heroism of knowledge), *Tapo Vira* (the heroism of austerity), *Yoga Vira* (the heroism of yoga), *Kshama Vira* (the heroism of forgiveness), *Ahimsa Vira* (the heroism of non-injury), etc. We can widen it further today by including *Desa-bhakti Vira* (the heroism of patriotism), *Swatantrya Vira* (the heroism of freedom etc.) In course of time *Santhi* (peace) was included as the ninth Rasa, its Sthayibhava being Nirveda (dispassion). Same aestheticians hold that it cannot be represented in a drama, because the purpose of a drama is to kindle and not to

stifle passion. Rudrata mentions a tenth Rasa viz. Preyas (friendship). Viswanatha mentions another Rasa (Vatsalya i.e. love for the young) as the tenth Rasa. Bhakti has been declared to be the supreme Rasa. Ujjvala Rasa is the name given to it by Rup Goswami of the Chaitanya school.

Bhoja thinks that Sringara (love) is the basic Rasa which gives rise to the other Rasas as its modifications. Viswanatha says that Adhbuta Rasa is the basic Rasa. In his *Uttara Rama Charita* Bhavabhuti says that the basic Rasa is the Karunā Rasa. (Act III, Verse 47).

एकोरस : करुणएव निमित्तभेदा
द्भिन्नःपृथक्पृथगिवश्रयते विवर्तान् ।
आवर्तबुद्बुदतरंगमयान्विकारा
नंभोयथासलिलमेवहितत्समस्तं ॥ (Act. II, Verse 47).

But such speculations do not lead to any certain conclusions. The four main mental states are Vikasa (blossoming), Vistara (expansion), Kshoba (agitation) and Vikshepa (unsettlement). It is pointed out that they lead to the four sentiments viz. sringara, vira, bheebatsa and raudra which in their turn lead to the other *Rasas*.

If we take the Indian Arts in their variety, their chief traits are Sānthi (peace), and Bhakti (sense of the divine and the eternal). The story of the birth of the Ramayana shows how poetry is born out of pity. The story of the birth of the Bhagawata shows how there is a sense of inadequacy about the things of the world and that the soul can find true rest only in God. In the Ramayana and the Mahabharata we find the stories

ending not in coronation but in renunciation. This is the vital point where the Indian Epics go beyond the other world-epics.

Poetics is a branch of aesthetics and has special concepts of its own. There are various schools of poetics viz. the *Rasa* school, the *Alankara* school which emphasises the figures of speech, the *Riti* school which emphasises the style, the *Vyangya* or *Dhvani* school which emphasises suggestion, the *Vakrokti* school which emphasises charming indirectness of expression, the *Auchitya* school which emphasises appropriateness of expression etc. But the highest poetry combines all these aspects though rhetoricians may separate them. Rasa-dhwani is the soul of poesy; *gunas* are its body; and alankaras are its dress and decoration. The science of poetics describes the *gunas* (excellences) to be attained and the *doshas* (faults) to be avoided. Poetic temperament and equipment depend on *pratibha* (inventive and intentive imagination) and *vyutpatti* (culture) and *abhyasa* (practice). Manmata says well:

काव्यं यशसेऽर्थकृते व्यवहारविदे शिवेतरक्षतये ।
सद्यःपरनिर्वृतये कान्तासम्मिततयोपदेशयुजे ॥

("Poetry is for fame, for wealth, for worldly wisdom, for the destruction of inauspiciousness, for the gift of the immediate pleasure to others, and for imparting instruction in a charming way like the way of a beloved wife.")

It has been also said that poesy can give to us all the four *purusharthas* (aims of life). Viswanatha says in his *Sahitya darpana*.

चतुर्वर्गफलप्राप्तिः सुखादल्पधियामपि ।

("From poetry comes the easy attainment of all the four aims of life to even men who have not got ample intellects.")

Bhamaha says.

धर्मार्थकाममोक्षेषुवैचक्षण्यंकलासुच ।
करोतिकीर्तिंप्रीतिंच साधुकाव्यनिषेवणं ॥

Kuntaka carries the idea a step further and says:

चतुर्वर्गफलास्वादमप्यतिक्रम्यतद्विदां ।
काव्यामृतरसेनान्तश्चमत्कारो वितन्यते ॥

"By the enjoyment of the nectar of poesy is created a bliss which transcends the realisation of even the four Purusharthas." Sanskrit Poetics refers also to other ideas such as *Vritti, Sayya, paka* etc., *Sabdalamkaras* (verbal felicities), *arthalankaras* (felicities of sentiment) etc. I have discussed all these and other aspects in my bigger volumes on Aesthetics. I must refer my readers to these also in regard to the intricate ideas relating to dramaturgy.

Hindu Aesthetics have dealt as widely and intimately with the other fine arts also such as architecture, sculpture, painting, music and dance. I have gone deeply into these matters in my volumes on *Indian Aesthetics* and on The *Indian Concept of the Beautiful*. I am confining myself only to the basic general ideas here. The same traits of creativeness and suggestiveness and elaborateness of sentiment and ornament are found in them also. The special excellences of the Hindu Aesthetics are perhaps more fully expressed in Hindu Music and Hindu Dance than in the other arts. In Hindu Music the Rāga system, the technique of the free

improvisation of the Rāgas (*Manodharma*,) the system of gamakas (microtones and graces) and the *tala* (time—rhythm) system are as wonderful as the pervasion of Music by Bhakti. The art is as complicated and difficult as it is admirable and charming, Hindu Dance is not mere rhythmic movement. It is the expression of Rasa (aesthetic emotion) by the wonderful and expressive and charming and graceful human body, aided by the beauty of appropriate costume and by the enchantments of look and the magic of tone and the loveliness of gesture. Kalidasa says about it in the Mālavikagnimitra.

नाट्यं भिन्नरुचेर्जनस्य बहुधाप्येकं समाराधनं ।

("Dancing is the one common means of delight of persons of diverse temperaments"). Indian architecture shows the combination of massiveness and soaring upwardness which is the soul of Indian Art in general. Indian sculpture and ichnography depend on Yogic vision and not on mere artistic manipulation. Indian painting also seeks to express by glory of colour the very soul of form and situation. It is not content, like western painting, with the mere photographic reproduction of Nature.

The same qualities and traits are seen in the industrial arts also. In fact, the Hindu home is a shrine of beauty. Even the household utensils are wrought into works of loveliness. Even the borders and the textures of the *Saris* and the *dhoties* are full of grace. The very ornaments show not only imitation of nature but creativeness of spirit.

Thus Hindu Art is best expressed by the Wordsworthian pharse "Emotion recollected in tranquillity."

It excels in idealism, creativeness, suggestiveness, and evocation of emotion. It is born in bliss and expresses itself in bliss and enkindles bliss. Well does the aesthetician say in *Sahitya Sara*.

कनकं कामिनीं चापि कोविदः कोऽप्यकामयेत् ।
अहं काव्यामृतास्वादैरानन्दैकरसस्पृहे ॥

"(Who will be fascinated by gold or by femenine grace ? To me who seek and have the supreme *Rasa* of Ananda, the nectar of Art is enough)."

It will not be possible to go in this work into a detailed description of all the developments in Hindu literature including poetry and drama and fiiction etc. any more than into the other fine arts such as architecture, sculpture, painting, music and dance and in the decorative arts. Suffice it to say that very remarkable and significant and unique work has been done in all these directions. Indian literature is of especially vast range and value, Mr. Joad says well. "Sanskrit, a language which belongs to the Indo-European group and has been the chief literary vehicle of Indian thought, is an instrument admirably adapted to give expression to every subtlety of human thought, every *nuance* of human feeling. Continuously in our survey of the various aspects of Indian civilisation, whether our immediate concern has been with religion, philosophy or art, we have found that the subject matter of our enquiry partakes more of the quality of literature than of anything else. The writings of Indian poets and dramatists, historians and biographers, contain evidence not only of richness of imagination and variety of feeling, but of a remarkable talent for expressing precisely thos-

adventures of the spirit, which chiefly give to human life its meaning and significance." This great and unique trait has been a distinguishing characteristic from the ancient times of the Vedas through the epochs of epic and classical poetry and through the mediaeval period when Mira Bai and Kabir and Ekanath and Tukaram composed songs and when Kamban and Tulsidas wrote their immortal poems down to-day which is the era of Rabindranath Tagore.

BOOK III.

TRANSCENDENTAL ASPECTS

Integral Hinduism.

CHAPTER VII.

Moksha Sastra (Metaphysics).

Hinduism in General.

1. *Religious Consciousness and Religions.*

The concept of Goddess Saraswathi in Hinduism shows how religion and literature and art go together. She has a rosary and a book and a vina in her hand. The concept of Saraswathi and Lakshmi and Uma shows how the Dharma-Artha-Kama-Moksha concept is a blended concept. The religious consciousness in man is the most deep-rooted and basic aspect of his consciousness. The word 'religion' comes from the Latin word 'religio' which consists of two words viz. *re* (back) and *ligare* (bind). Thus religion is what binds us to God. The Sanskrit word *Tattwa* means the same truth and implied that matter and life and mind are but God or Atman or Brahman in one form or another. Religion includes the highest values viz. truth, beauty, love, goodness and holiness and transcends them by rising to the ineffable bliss of the realisation of God as Satchidananda. Religion is the expression of the innermost being of man. It stands on the sub-conscious and conscious levels of experience and looks into the region of the superconscious levels of experience. It is the sense of the Infinite in us and outside us. It is the voice of God speaking in the human heart. All climes and times have heard His voice and received His revelation in response to the human psychic quest. The creeds and the dogmas and the mythologies and the rituals and the *sadhanas* (means of self-realization) may be diverse in different times and climes but the urge to realize God is

unitary, and the soul's vision of God is unique and changeless. The vision is innate but our desires obscure it and hence we have to calm them and sublimate them into devotion to recapture and re-experience and re-enjoy the vision.

There is thus the voice of God speaking eternally in the human heart, though the voice is heard far better by the seer and the sage and the saint than by the average man or woman. Another witness to the glory of God is Nature. The glories of the earth and sky are a perpetually revealed scripture. Man no doubt feels dwarfed by the stupendous vastness and sublimity of Nature but when he realises, as the devotee did at the close of the Isa Upanishad, the divine glory ashine both in Nature and himself, he feels a new rapture—the rapture of one all-pervasive divine life which is the abode of Nature and of Man. The stars in heaven and the children of men and the flowers on earth are the best indications of God's being and mercy and the ever-present and ever-reliable proofs of His existence and His love.

Thus there is the outstanding spiritual fact of all times and climes, of all latitudes and longitudes, of all races and peoples everywhere—the witness of the Divine Reality in the heavens and on the earth and in the heart. When a man becomes spiritually self-aware in relation to his body and his senses and his mind and his environment, he realises also his oneness with the divine, and his oneness with the all and the oneness of the all with the divine. The mystics of all ages have borne clear and convincing and concurrent and continuous testimony to such an inner realisation. Essential religion

is thus the realisation and re-integration of the innate unity of the soul and the Oversoul. The realisations of such unity in the plane of thought and in the plane of speech may differ in content and in expression but there is no gainsaying the reality of the unitary nature of such a supreme and self-proven realisation.

The scriptures of all the religious form another source of Truth. God has spoken directly or through messengers and taught the eternal truths to Man at different times and in different climes. We must therefore love and revere all religions, and scriptures, even when we naturally love and revere our own religion and scripture best of all and faithfully follow the *sadhanas* taught therein. The mentality which confines salvation to faith in any particular religion and consigns to damnation and perdition all others is neither noble nor based on reality. Unlike the other living world-religions, Hinduism never felt or showed any inner urge to increase the number of its adherents from an external census point of view, though it had no objection to any one accepting the Hindu mode of thought or adopting the Hindu way life. It allowed the fullest religious liberty to all persons at all times even when forcible conversions were brought about by other faiths and the fires of the inquisition were kept fiercely burning.

I claim that Hinduism is one of the world-religions and is the oldest of them all. It contains systems of thought and views of the universe and ways of life suited for all *adhikaris* (aspirants). It has a rich store of *sadhanas* (means of spiritual experience) which can satisfy all types and temperaments and can be practised by all irrespective of any formal external rites of con-

version. Among human beings we have such types as workers and mystics and devotees and philosophers. All these can follow Hinduism in faith and attain the goal of existence. Swami Vivekananda says well: "This religion is what we in India call "Yoga," union between God and man, union between the lower self and the higher self. To the worker, it is union between himself and the whole of humanity. To the mystic the union is between his lower and higher self. To the lover, union is between him and the God of his love, and to the philosopher it is the union of all existence. This is what is meant by Yoga. This is a Sanskrit term, and these four divisions have different names in Sanskrit. The man who seeks after this union is called Yogi. The worker is called Karma Yogi; he who seeks it through love is called Bhakti Yogi; he who seeks it through introspection and mystic seeker's vision is called Raja Yogi; and he who seeks it through philosophy is called Gnana Yogi. So this word Yoga comprises them all."

The words "Hindu" "Hind" "India" were words applied to the people of our motherland and to the land itself by our western neighbours in Persia. The words are only corruptions of "Sindhu" (Indus). The Persians called us the men of the Indus. In China our country was known as *Ind*. Somehow this name stuck to our country and its people. Our ancestors called our country Bharata Varsha or Bharata Desa. Kalidasa says in his *Shakuntala* that Bharata who was the son of Dushyanta and Shakuntala was called in his infancy as Sarvadamana (the subduer of all) was known later on as Bharata (the protector of all, Lokasya Bharanāth). The Bhagawata says that the land was called Bharata,

because of the royal sage Jada Bharata. (जड भरत) It is thus not wrong to call our religion as Hinduism. But it is wrong to call it Brahmanism as some western writers do, because it is common to all the Hindus and was not the faith of the Brahmins alone or their exclusive creation. Our people called their religion as Sanatana Dharma or Vaidika Mata. Sri Krishna refers in the Bhagwad Gita to his Nitya Mata (Eternal Faith). Hinduism was not established by any founder or prophet like Buddhism or Christianity or Islam. The Hindus believe that their Vedic religion is eternal and is coeval with God and is the eternal treasury of all the spiritual laws.

II. *Hinduism And Other World-Religions*

It will be of great use to us to see Hinduism in the light of the essential teaching of the various world-faiths outside Hinduism and also of the various protestant religions and sects sprung from Hinduism.

Hinduism has in the course of its long history influenced other religions and has been influenced by them, while preserving its integrity. It has always prized Truth (Satya), Righteousness (Dharma), and Non-Injury (Ahimsa). It has always practised the widest toleration. I shall show presently how it behaved towards the protestant movements within itself i.e. Buddhism and Jainism. It gave refuge to the Parsis who fled to India when Persia was overrun by Islam and Zoroastrianism practically disappeared from Persia. There are about 150000 Parsis in India. Zoroastrianism was akin to Hinduism and the probability is that the Persians were an Aryan colony who trekked into Persia.

It exists now only in India. It was founded by Zarathushtra about the twelfth century B.C. The name of God in that faith was Ahura Mazda (Asura Mitra in old Sanskrit). He is the Principle of Goodness. The Principle of Evil was called Angramanyu. Man receives reward or punishment after death according to his deeds. The Holy Scripture of the Parsis is the Zend Avesta. It contains the teachings of Zoroaster and the later prophets. It is in the Azainti language which is the parent of the Iranian languages. The Zend language and versification resemble the Vedic Sanskrit and metres. The Zend—Avesta contains the teachings of Ahura Mazda to Zoroaster and contains the following books: (1) The Yasna containing the gathas (poems) composed by Zoroaster and his disciples; (2) Visparada; (3) Vendidad; and (4) Kordeh—Avesta. The Parsis worship Fire as the Visible Divinity.

Christianity is a protestant form of the Semitic faith Judaism. The present era in the world is calculated from Christ's birth. Christ is believed by the Christians to be the Son of God and the Messiah (the Anointed One) and the Saviour of mankind. He is believed to have worked many miracles. His ethical teachings are of an exalted character and his Sermon on the Mount and the Beatitudes breathe a mystic mood of divine devotion. He was crucified because of the hatred of the Jews. The Christians believe that Christ underwent crucifixion to atone for the sins of man and that he achieved man's redemption from sin and that he ascended to heaven on the third day after his crucifixion. The Christians do not believe in karma and rebirth and think that there is only one life and that after death and on the

judgment day the faithful will go to heaven while sinners and non-Christians will be consigned to eternal fire. Christianity is professed by the largest number of human beings i.e. about 700 millions. Of them six millions live in India and are a portion of India's population. Judaism has a following of only 16 millions of Jews. The Bible consists of the Old Testament which is the Scripture of the Jews consists of 39 books and of the new Testament which is the Scripture of the Christians and consists of 27 books.

Islam or Mahummadanism is another semitic religion. Its founder was the Holy Prophet Muhammad of Arabia. He was born in 570 A.D. God's revelations to him during 23 years are contained in the Holy Kuran which consists of 11 chapters and 6247 verses. He converted the whole of Arabia to his faith and unified that country. He died in 632 A.D. He preached the Oneness of God and the Brotherhood of Man. He stressed the value of fasting and prayer and pilgrimage and gift of alms. Every Muslim must pray five times a day and fast during the month of Ramzān. The drinking of wine is forbidden. After death and at the judgment-day. every soul will be judged according to its actions and the good will be sent to Heaven and the bad to Hell. The Quran teaches peace and toleration, though often the invading Muslims effected forcible conversions out of fanatic religious zeal.

The number of Muslims in the word is about 250 millions out of whom nearly 80 millions were in India. Even after the carving out of Pakistan there are more than 30 million Muslims in India.

Of these two world-religions Islam came into India earlier than Christianity. It came in about the tenth century A.D. Though the earliest Christians arrived in Malabar in the first century A.D. and effected some conversions, yet Christianity became an active force only after the British rule of India began. Dr. Sir S. Radhakrishnan says in his *Eastern Religions and Western Thought*: "The other religions which came into India are influenced by the Hindu spirit." I shall show later on how these world—religions have intensified Hindu Solidarity and led to the re-emergence of the Bhakti movement as a powerful consolidating force and of a new spirit of equality and brotherhood. These great forces brought about the upsurgence of the Mahratta rule and the Sikh rule and have now resulted in the achievement of independence by India after ten centuries of foreign rule. All the religions in the world exist in India today and hence India is the divinely ordained workshop of religious harmony in the world due to the perception of the universal aspects of every religion and the realisation of the essential truths of all religions.

III. The History of Hinduism

The origin of Hinduism is lost in the darkness of pre-history and the religion is not traced to any particular founder. The orthodox view is that it is eternal (Sanatana dharma) and coeval with God and that God taught to the rishis (sages) only the pre-existing eternal scripture. Taking it that from a modern scientific point of view it must have grown with the growth of the intuitive declarations of truths by illumined sages and seers and saints, we can see why the Veda which is the most ancient form of human literature

and is millennia old declares itself to be the breath of God.

The great declaration in the Rig-Veda—Ekam Sat Vipra bahudha vadanti—(the Truth is One, the sages call it variously) shows the basic belief of the Hindus in the unity of God, though God may be called by many names and may have many forms. The belief that religion is realisation, the harmony of religion and philosophy, the combination of Satya and Dharma (Truth and Righteousness), the belief in Karma, etc. are basic beliefs in Hinduism. I shall refer to these and other basic concepts later on in this work. Max Muller says: "Hindu philosophy is the most precious flower and fragrance of Hindu religion." Whatever may be the diversity of views in the various sects of Hinduism, all are agreed that the individual soul (jivatma) is in its essential nature free and is Satchidananda and is either a mode or aspect or part or image of God or is one with God and that liberation (moksha) is a state of eternal bliss.

I must say that I belong to the group of thinkers which thinks and believes and asserts that the Hindus are an indigenous race in India. The sharp separation imagined between Aryans and Dravidians has no substantial basis at all. It is very likely that certain communities speaking Sanskrit and derivative tongues sprang up in North India and that certain other communities speaking other languages sprang up in South India. Long ago-even before the Ramayana age-there were community overflows north and south and fusions of tongues and cultures. The South Indian kings attended the coronations of North Indian kings. North

Indian sages like *Agastya* came to the southern end of India and were welcomed there. Ravana's subjects in Ceylon were well aware of the Vedas and were familiar with Sanskrit. It is not right to say that the fire-cults were flourishing in North India and that fireless cults were flourishing in South India. Both cults existed and flourished in both places.

I am describing below the Vedās and the post Vedic religious literature including the Śutras and the Smritis and the Itihasas and the Puranas and the Agamas etc. Jainisin and Buddhism arose as protestant and dissident faiths within the fold of Hinduism. Jainism says that there were 24 Tirthankaras beginning with Rishabha Deva. The 23rd Tirthankara was Parsvantha who lived in the 8th century B.C. The twenty-fourth and last Tirthankara was Vardhamana Mahavira who was born at Vaisali in North Bihar about 540 B.C. Mahavira taught his faith for twenty four years till his death in 468 B.C. in his seventy second year. His followers were known as the Nirgranthas i e. those who are free from the fetters of life. Parsvantha taught non-injury, truth, non-covetousness and renunciation. Mahavira insisted on chastity also. Nirvana is due to penance and asceticism and extinction of desire leading to extinction of Karma. The Jain prophets rejected the authority of the Vedas and the reality of God as the creator of universe and the superiority of the Brahmans. Both Buddhists and Jains believe in the law of Karma.

Buddhism also was a dissident faith. It was given to the world by Gautama Siddharta, known later on as Buddha. He was born at Kapilavasthu about 560 B.C. He attained mental illumination under the Mahabodhi

tree in Buddha Gaya. He preached ahimsa and ethical life and universal love. He died about 480 B.C. at the age of eighty. Buddhism has spread over Asia and has a large following in China, Burma etc. Buddhism believes in the law of Karma and advocates the extinction of desire for the extinction of Karma. Buddha taught the world has a momentary existence but did not affirm Soul or God. In later Hinduism he was declared to be an incarnation of God. He, however, denied the authority of Vedas and denounced sacrifices and did not accept and the binding character of the caste system or the superiority of the Brahmans. Later on there were three Schools of Buddhism viz., Hinayana and Mahayana and Vajrayana.

While Mahavira and Buddha belonged to North India, the great Acharyas who settled the systems of Hindu philosophic doctrine finally belonged to South India. Kumarila Bhatta was an Andhra ; Sankaracharya belonged to Kerala: Ramanujacharya belonged to Tamil Nad ; and Madhwacharya belonged to Karnataka (the Kannada or Canarese region). Thus the Acharyas came from the regions where the four main Dravidians languages prevail. This is another signal proof of the truth that Hinduism is not the religion of North India or South India but the religion of the whole of India. Temple-worship and the worship of the Linga and of the Mother-Goddess were probably contributed by the Dravidians while the worship of fire and sun and the Supreme Iswara was probably contributed by the Aryans. But the Aryans and the Dravidians, though they spoke distinct tongues, were not ethnically different and were autochthonous though inhabiting

different portions of India and became blended in culture and literature and art and philosophy and religion as a unified and single people.

The great religious teacher Sri Shankaracharya disproved the dissident faiths and re-established the vedic faith. Though modern western scholars say that he lived from 788 to 820 A.D., I have shown elsewhere that he must have belonged to the first century B.C. He taught the Adwaita system of thought and declared that God is Nirguna and Saguna and that God and the Soul are one and that the world is unreal. Later on in South India the Nayanmars and the Saiva Samayacharyas established Saivism i.e. Saiva Siddhanta, while the Alwars and Sri Ramanujacharya and Sri Vedanta Desika and Sri Madhwacharya established Vaishnavism. Sri Ramanuja and Sri Vedanta Desika taught the Visishtadwaita system of thought while Sri Madwacharya taught the Dwaita system of thought. The Saiva Siddhanta taught that there are 36 tattwas or principles constituting the universe. Pati is God; Pasu is the Soul; and Pasa is the fetter of samsara or earthly life. All these are real. The Sadhanas are Charya and Kriya and Yoga and Jnana. Salvation (Moksha) is due to Lord Siva's grace consequent on the soul's bhakti (devotion). Sri Ramanuja was born in 1017 A.D. and died in 1137 A.D. He was born at Sriperumbudur and studied and taught first at Kancheepuram and then at Srirangam. He repudiated the adwaitic system of his guru Yadava Prakasa. He affirmed the reality of the universe and Souls and God and said that Chit (souls) and Achit are the body of God and that bhakti (devotion) leads to beatitude.

Among the followers of Ramanuja are two subsects viz. Vadagalais and Thenkalais. It is said that there are 18 doctrinal differences (ashtādasabhedas) between these two sects. But the chief differences are (1) that the Vadagalais say that the soul by its own effort clings to God as the young monkey clings to its mother (मर्कटन्याय) while the Thengalais say that God saves the soul purely out of Grace as the cat takes the kitten from place to place and (2) that the Vadagalais say that Lakshmi is eternal and infinite and all-pervasive like Narayana while the Thengalais say that Lakshmi is a created finite Jiva and acts as a mediator between God and Soul (Purushakara). Sri Madhwacharya was born in 1199 A.D. and died in his seventyninth year. He preached Panchabheda viz. the separateness of God and Soul, of God and Matter, of Soul and Matter, of Soul and Soul, and of Soul and God. He preached also gradation of bliss in Moksha. He taught that there are grades of Jivas i.e. the eternally free souls, the eternally bound souls, the eternally damned souls, and the souls eligible for salvation. His view is that Vishnu is the Supreme God, that He is the efficient cause (Nimitta Karana) of the universe, and that He is attainable by Bhakti (devotion).

There were many later Acharyas also like Nimbarka and Vallabha who wrote commentaries on the Brahma Sutras. According to Nimbarka who flourished in the 12th century A.D., Krishna is the Supreme God and Radha is His Devi. He followed the Bheda-Abheda or Dwaita-Adwaita system of an earlier teacher named Bhaskaracharya. According to him Brahman is both Nirguna and Saguna. Jiva and Jagat are partial

manifestations of His Shakti. Jiva is the Bhokta and the world is the Bhojya and God controls both. In Mukti the Jiva becomes one with Brahman but yet preserves his individuality, just as the wave is different from the ocean and yet one with it. Brahman by its power of Maya (inscrutable power) has become the world without ceasing to be itself in its fulness. Vallabhacharya was born about 1479 A.D. His system of philosophy is called Shuddhādwaita. It describes God (Purna Purushottama or Sri Nathji) as the abode of all auspicious qualities. The world is an evolute of God. Vallabha postulates 28 tattwas. The soul is a part of God and is atomic (anu) and eternal liberation comes to the soul by pursuing the Pushti Marga (the path of love leading to God's grace).

In later Hinduism the two predominant religious systems were Vaishnavism and Saivism. The Smarthas who follow Sri Sankaracharya's system of Adwaita philosophy and regard the Supreme as Parabrahman to be realised by Jnana (the way of philosophic inquiry and analysis and knowledge and realisation) are also worshippers of both Siva and Vishnu in the realm of religious devotion. Vaishnavism proclaims Vishnu as the Supreme God. The cult of devotion is peculiarly and especially associated with Him and especially His incarnations Rama and Krishna. The chief Vaishnava sects are those of Sri Ramanuja and Sri Madhwa. I have referred above to Nimbarka and Vallabha. Ramanada beloged to the 14th century and was a follower of Sri Ramanuja. Kabir was his disciple and taught devotion without idol worship. His teachings are enshrined in the *Sukhnidan*. Sri Chaitanya was another great saint of Vaishnavism, was

born at Nuddea (Nawadwip) about 1 !83 A.D. The taught the path of Prema Bhakti. According to him devotion takes five forms i.e. Santhi (calm contemplation), *Dasya* (service), Sakhya (comradeship) Vatsalya (filial love) and Madhurya (conjugal love). Repetition of God's name (Nama Sankirtana) and music and dance in an ecstacy of devotion lead to communion and union with Krishna. Swami Narayana was born at Chapai about 1780. He taught devotion to Krishna along with the observance of dharma, (duty) and purity of life. The two principal temples of his sect are at Wartal and Ahmedabad. His sect has a collection of his religious discourses called Siksha-patra as its scripture. Dadu followed Kabir's teachings. Satnamis also do so and call God *Satnam*. Sivaa's worship is equally widespread in India. Siva is not merely the Eternal Destroyer who is one of the Trimurthis (Trinity) but He is also Siva (the Auspicious), Sankara (the giver of Bliss), the supreme yogi and tapasvi, the revealer of all arts and sciences to humanity and the God of gods (Maheswara and Mahadeva). I shall describe in detail below the Saiva systems of thought.

Sikhism was founded by Guru Nanak and is a recent development in Hinduism. It rejected caste and is hence not recognised as an orthodox Hindu sect. It rejected image worship also. It has installed its scripture (Granth Sahib) and the Guru in its shrines (Gurudwaras). It stresses the unity of God and the brotherhood of man. The Guru Mantra is "Ek Omkar. Satnam Kartar Purkh Nirbhay Nirvair Akal Amrit Arjuni Saibhang Guru Parsad (There is one God. He is Omkar. He is Truth,. He pervades the whole universe.

He has no fear or foe. He is immortal, eternal, formless. He can be realised by the grace of the Guru.)

We are very often asked "What is Hinduism" "Who is a Hindu"? The questions are not difficult to answer when we realise that Hinduism can and should be studied and presented from a basic synthetic dynamic point of view forgetting sectarian differences and seeking to present the diverse Hindu sects in an inclusive scheme of thought. We should at least present the common basic ideas of all the sectarian ideologies If we can present basic Christianity despite its diverse sects such as Catholicism, Protestatantism, Unitarianism, Trinitarianism etc. or basic Islam despite the differences of the Sunni and the Shiah and the Bahai and other sects, it cannot be more difficult to present integral Hinduism.

IV. *Hinduism To-day*

We must seek to realise the living Hinduism of to-day instead of trying to separate this or that strand of it and trying to begin revivalist movements on such a basis or to destroy it or to substitute it by other religions. Of course as a living faith it can and will and must grow but it will do so only by loyalty to the Veda and by absorbing the best ethical and spiritual principles which have flowered elsewhere or in its own offshoots of protestant movements. These tendencies have existed in the past and will continue to exist in it for ever. At the end of this work I shall try to indicate my assessment of the position of Hinduism now and hereafter.

Though the British rule began nearly 150 years ago when the East India Company came to trade and

remained to rule exploiting the mutual discords and jealousies among the Indian princes and peoples, it began to influence Indian life potently only after the transfer of India from the East India Company to the Crown in 1858. Just as the influence of Islam is traceable in Sikhism, the influence of Christianity is traceable in Brahmoism. The Arya Samaj was partly a revivalist movement and partly a reform movement. The Theosophical movement rekindled faith in Hindu scriptures and ideals but set itself up as a superior universal religion. The Ramakrishna - Vivekananda movement tried to effect a new synthesis of Hinduism and fuse together service and spirituality. Mahatma Gandhi, in the present era which is predominantly the Gandhian era, has not only been the Father of the Indian Nation and the architect of the Indian Independence but has also purged Hinduism of its bane of untouchability and has emphasised the basic elements of Satya and Ahimsa and recaptured Indian unity and issued a trumpet call to maintain the spiritual basis of Indian life and carry such a message all over the world.

The great outstanding peculiarities of Hinduism are its toleration, its doctrine of *Ishta*, and its doctrine of *adhikari*. Hinduism knows and says that different persons stand at different levels of spiritual development (adhikaris) and are of diverse types and tendencies and temperaments and it therefore has a rich store of *sadhanas* (techniques) suited to all such levels and types and tendencies and temperaments. Its supposed multiform character is due to this fact which is a merit and not a defect as some may suppose. It affirms that God is

formless and yet has many forms and names. A devotee may prefer this or that form or name (ishta) but the entity denoted by the diversities of name and form is one and the same. Some may like action; other may like contemplation; yet others may like devotion; and a few may revel in philosophic analysis and synthesis. But all of them, thought differing in their methods, have the same goal in view and their experience of divine happiness is one and the same.

We must not forget the fact that neither India nor Hinduism is or can be in a state of isolation today. Thanks to modern science and new inventions, the world has become a very small place and the ends of the earth have been linked up. India is swept by winds from all the points of the compass and Hinduism must necessarily contact all the other world-religions and must influence them and be influenced by them without in any way surrendering its individuality and compromising its basic principles and ideals. Externally she has to fuse together modern science and democracy and nationalism with her inherent universality of outlook and her sense of the unity and divinity of life. Internally she has to fuse together the joy of life and the joy of super-life. She has to leave behind her the old sectarian feuds and animosities. She is determined to march and is marching into the era of Dynamic Integral Hinduism.

CHAPTER VIII

The Source – Books Of Integral Hinduism (Pramanas)

The tenets of Hinduism have to be gathered from Sruthis, Smritis, [Puranas,] Itihasas, Puranas, Agamas, Tantras, Bhashyas etc. These form an immense literature. In fact the literature of India is largely religious in its character, and religion colours all the other aspects of thought and life. The source-books of Hinduism are in the Sanskrit language. The religious works in the various modern languages of India owe their inspiration, nay, their substance and merit, to the religious source-books in Sanskrit. Many of them have a special independent unique value and charm as original works because of the greatness of their authors. But that does not in any way lessen the derivative character of their thought or the dominating influence of the religious source-books in sanskrit.

Hinduism has always laid great stress on Pramanas (the means and instruments of correct knowledge). Hindu philosophers have discussed at great length the science of Noetics. Professor Max Muller says: "In thus giving the Noetics the first place, the thinkers of the East seem to me again superior to most of the philosophers of the West." Though there are minor variations of view as to the number of Pramanas, yet the general consensus of opinion is that there are three sources of valid knowledge viz. (1) Pratyaksha (direct perception). (2) Anumana (Inference); and (3) Sabda (Scripture).

The Vedas

Sabda (Scripture) primarily refers to the Vedas. The Veda is like the Universal Mother who alone can inform us and show to us our Eternal Father and our real self. Sabda is called also Aptavakya (i.e. the words of the sages who are pure and wise and illumined). The sages are also called Mantradrashtas (seers of mantras). The Veda is said to be anādi (beginningless) and apaurasheya (not thought and taught by men). The Rig Veda says: वाचाविरुपनित्यया | The Hindu doctrine is that the mentioning of the sage and the metre and the deity (rishi, chchandas and devata) in respect of a Vedic hymn (mantra) does not mean that the sage composed the mantra as a piece of literary composition. The sage merely had it revealed to him in his inner vision as the result of his purity and meditation. It is said also that the Veda teaches us truths which are not attainable by any other pramana or organon of knowledge and which are not contradicted by other sources of right knowledge and which enables us to attain the fruit of life. (अनधिगताबाधितफलवदर्थबोधकत्वं)

Though the traditional view is that the Vedas are eternal and uncreated (anadi and apaurusheya), this view need not necessarily conflict with different portions of it having been revealed at different periods of time during deep meditation to sages. The Rig Veda itself says that the Samhitas contain ancient, intermediate and modern hymns (R. V. III, 32, 13). Though the western scholars would bring down the date to 2,500 B.C. to 1,500 B.C., yet the great Indian scholar and patrict Lokamanya Tilak's *Orion* shows that the Vedas say

that the vernal equinox was in the constellation Mrigasirsha (Orion) i.e. about 4,500 B.C. during the period of the vedic hymns and that it had receded to the constellation of the Krittikas (Pleiades) i.e. 2,500 B.C. in the days of the Brahmanas. He says: "The oldest period of the Aryan civilisation may therefore be called the Aditi or pre-Orion period, and we may roughly assign 6,000-4,000 B.C. as its limits." (*Orion*, page 20, 6). Mr. V. B. Ketkar refers to the statement in the Taittiriya Brahmana (III, 1, 1, 5) that Brihaspati (Jupiter) was nearly occulting the star Tishya and says that this was possible about 4 650 B.C. Mr. Tilak says further that "the last glacial epoch commenced at about 8,000 B.C. From this to the Orion period is an interval of about 3,000 years." The latest researches by Indian scholars show that India was the Aryan home and that the Aryans called the Himalayas as the northern mountain (Uttara Giri) and that they had no traditions about coming to India from outside and that probably a colony of Aryans trekked to the Arctic regions and returned after the glacial age and partly settled in Europe and partly returned to India. Therefore the composition of the earliest Rig Vedic hymns may have been about 10,000 B.C. to 8,000 B.C.

Thus the most ancient literature in India is the Veda. It consists of the *mantras* (or metrical hymns) and Brahmanas (ritualistic passages). The final portions of the Brahmanas are the Aranyakas and the Upanishads which contain spiritual realisations and philosophic reflections. It is held by some scholars that the mantras contain only a worship of personified natural powers. But the Rig Veda itself shows that it was realised that

there is a pervasive all-sustaining cosmic order (Rita) and that it is sustained by a universal Power of which the gods presiding over the various natural phenomenon are but separate and subordinate manifestations. In regard to the cosmic order it was realised that it is not only a physical order but is also a moral order. God Varuna is described in the Veda not only as the god of the sky or as the god of the ocean but also as the upholder of the moral law and the punisher of sin.

The gods invoked and praised in the Veda were sought to be propitiated with milk, grain, and clarified butter and ghee. Animal sacrifices also were offered but were not very frequent. The sacrificial motives were gratitude for past favours, prayers for future favours, propitiation, conciliation, and communion. It does not seem to be right to say that the ritual had magical elements. There is no concept of compelling the gods to grant what the sacrificer desires. The prevailing concept is one of a world-order which has been established by the Almighty who has made men and cosmic divinities inter-dependent so as to keep the cosmic law aright. That this is the basic concept is made clear by Chapter III Verse 11 of the Bhagawad Gita. One of the most widespread religious ideas in India is that sacrifice is a debt (*rna*) due to the gods. In modern terminology we speak about ritualism and symbolism and so on. But the vital elements were faith and dependence and prayer.

The religious belief of the mantras is often called polytheism or henotheism or kathenotheism. Polytheism implies belief in a plurality of gods. But Max Muller points out that each god as he is sung is described as

the highest. He gives the name of henotheism or kathenotheism to such a phase of faith. These phrases mean belief in *one* God as distinguished from monotheism or belief in *one and only* God. But the Rig Veda itself says *Ekam sad vipra bahudha vadanthi* (There is only one Being. The sages call it by various names). Some critics have called such glorification of the god then in view as the God supreme as "henotheism" or "opportunist monotheism." But it does not seem to be fair to introduce our mental sophistications into ancient thought. Nor is it right to talk about Indra and Varuna as contending for mastery. All the various cosmic forces were realised as guided and controlled by immanent divinities, and all these divinities were realised as aspects and forms and names of the one Infinite, Eternal, Omniscient, Omnipotent, Omnipresent, Power. The scholars in India and abroad err by testing the Vedic concepts by external standards. Whether we test the conception of God by what may be called the vertical test of one God above all other gods or by what may be called the horizontal test of one God behind all other gods and immanent in them and controlling them, the Veda exalts the concept of one Supreme Godhead. But for this pervasive idea we cannot satisfactorily explain such dual divinities as Mitra–Varuna, and Indra–Agni and Visve-devas. In Rig-Veda I, 164, 46 it is said: "Mahat devānām asuratwam ekam" (The supreme divinity of all the Gods is one and the same). The Rig-Veda refers to God Viswakarma (the maker of everything) as the God above all Gods and God Prajapathi (the Lord of all living beings) as the supreme God. Aditi is said to be the mother of all the other gods and represents the

Infinite Shakti. Satapatha Brahmana, V, 1, 2, 10 and 13 says that there are thirty-three Gods and that Prajapathi is the thirty-fourth who includes all of them. At the same time the Veda proceeds even further and combines the unity of God and Soul and Nature into a unity. This idea is found in the Mantras also though it is given great elaboration only in the Upanishads. Thus the so-called Vedic polytheism is seen to be Vedic monotheism which becomes Vedic monism when viewed from the point of view of absolute reality.

The fact is that in India, more intensively and extensively than in other places, an attempt was made to reach the centre of things by a double search viz. the analysis of Nature and the analysis of Mind. In the Isavasya Upanishad there is a famous passage where the devotee asks the sun, whose golden disc obscures a greater glory, to collect his rays so that he may behold the Soul of the sun, and eventually finds that his inmost soul is the Soul of the sun as well and that it is infinite Bliss. Yosau asam Purahah sohamasmi; Satyam jnānam anantam Brahmam; tat twam asi. Nay, it was the special privilege and prerogative of Indian thought to view reality in its acosmic nature as well as its cosmic nature. These aspects are the result of viewing the same reality from two points of view viz. the transcendental and the relative. Brahman is thus transcendent as well as immanent. The link between the two aspects is presented by the doctrine of *Maya*. Maya is the inscrutable principle which is the causal *Shakthi* or power of manifestation of the universe from the point of view of the macrocosm and the

pirnciple of finitisation. It is shortly described by the words Nāma Rupa (Name and Form). It is the principle of Relativity.

In Vedic thought as well as the later developments we find the concepts of Karma and re-incornation which are amongst the privotal factors of Indian thought. This life is but a link in a chain of lives. Action must issue in fruit and the fruits of action need the soul's embodied life for fruition and enjoyment. But the cause of Karma is Kāma (desire) whose cause is *avidya* i.e. the ignorance of the oneness of Jiva (soul) and Brahman (the Absolute). It is our privilege and duty to break the tyranny of samsāra (the succession of births and deaths) due to avidya and Kāma and Karma and attain the eternal and infinite and transcendental bliss of Brahman. This ascent of the embodied soul is described as a soaring from the Panchakosas (the five sheaths) viz. the physical sheath, the life sheath, the mental sheath, the sheath of knowledge, and the sheath of bliss. The same ascent is described also as a soaring above the three states of re-existence i.e. jagrat or the waking state and *svapna* or the dream state and *sushupthi* or the state of deep sleep. It is hence called the *turiya* or fourth state.

In Vedic thought as well as in later thought we find great emphasis laid upon the *sadhanas* or means of liberation. *Viveka* (discrimination) and *vairagya* (dis-passion) are regarded as all-essential. We find it taught also that action in a spirit of detachment concentration, devotion, and knowledge are necessary. Without the help of such sādhanas it will not be possible to negate and overcome the fundamental *avidya* which is the cause of our setting ourself against the rest of the world

owing to our not knowing our infinite inclusiveness and happiness. The social institution implied in Varnadharma (the four castes) and the scheme of individual life known as Asrama Dharma and Purushārthas were brought into existence with the same purpose in view. The man of attained calmess and renunciation will go through the course of sravana (hearing) and *manana* (reflection) and *nididhyasana* (meditation) and eventually attain *darsana* (realisation) of Brahman.

The above ideas are the fundamental religious ideas of the Indian culture as expressed in Vedic thought and in later thought. The *Sutras* were composed to formulate easy and clear manuals of ritual and ethics and sociology and law and politics. The Puranas and Itihasas (viz. the Ramayana and the Mahābharata) amplify and illustrate the abovesaid ideas. A superficial study of these will lead to the view that we find in them a disorderly jumble of ethics and ritual and a combination of diverse and even disordant views such as monism and theism, fate and freewill etc. But on a deeper study we find all these doctrines falling into a harmonious scale.

The chief contributions—not new ideas but new emphases—of later Indian thought centre round the doctrine of *avatara* or incarnation and the doctrine of *bhakthi* (devotion). Thus it is that in the Bhagawad Gita, which is the essence of the Upanishads, we find all the abovesaid religious ideas side by side with a special stress on the doctrines of *Avatara* and *Bhakthi*.

The Vedas are divided into Rik and Yajur and Sama and Atharva Vedas. The Rigveda is divided into 21 sections, the Yajurveda into 109 sections, the

Samaveda into 1000 sections and the Atharveda into 50 sections i.e. 1180 sections on the whole. Very few of all these are now extent. Each section is said to have its own Upanishad at the end. But only 108 Upanishads are now in existence. The Yajurveda is divided into two parts viz. Krishna or Taittiriya and Shukla or Vajāsaneya. Each Veda contains Mantras (hymns), Brahmanas, Aranyakas and Upanishads. The priests of the Rig and Yajus and Sama and Atharva Vedas are called Hota, Adhwaryu, Udgatha and Brahma respectively. The Hota should recite hymns from the Rigveda; the Adhvaryu should arrange the altar (Vedi) and make the oblations; the Udgata should chant the hymns; and the Brahman is the general superintendent of the sacrifice. The Brahmanas are explanations of rituals in prose. The Rigveda has two Brahmanas i.e. (Aitareya Brahmana which belongs to the Shakala Sākha and Kaushitaki Brahmana which belongs to the Bashkala Sākha, and Paingireshaya and Satyayana; the Shukla Yajurveda has the Satapatha Brahmana which contains 100 adhyayas (chapters); the Krishna Yajurveda has the Taittiriya and Maitrayani and Satyayani and Vallabhi Brahmanas; the Samavedas has the Tandya and Shadwimsa and Chandogya and Adhbuta and Aranya and Upanishad Brahmanas; and the Atharva Veda has got the Gopatha Brahmana.

The Rigveda consists of 1017 suktas (hymns) which form the Samhita collection. The Bashkala sakta has 8 hymns more i.e. 1025 hymns. There are two ways of dividing its contents, one into Ashtakas, Adhyayas and Vargas, and the other into Mandalas, Anuwakas and Suktas. The Rigveda is divided into 8 Ashtakas;

each Astaka is divided into 8 Adhyayas; each Adhyaya is divided into several vargas; and each varga is made of five riks or verses, sometimes more and sometimes less. The Rigveda is divided also into ten mandalas. The first Mandala has 24 Anuvakas (sections); the second has 4 Anuvakas; the third and fourth have 5 anuvakas each; the fifth, sixth and seventh have 6 anuvakas each; the eighth has 10 anuvakas; the ninth has 7 anuvakas; and the tenth has 12 anuvakas. Each anuvaka consists of a number of suktas (hymns); and each sukta consists of a number of *riks* (verses). Every Sukta has a Rishi, a Devata, and a Chhandas (a seer, a deity, and a metre). The great Vedic commentator Sayana says that if we learn the Rigveda without knowing all these matters we shall be committing sin.

अविदित्वा ऋषिं छन्दो दैवतं योगमेव च ।
योऽध्यापयेज्जपेद्वापि पापीयान्जायते हि सः ॥

Katyayana says about the Rishi and the Devata and the Chchendas thus:

यस्य वाक्यं स ऋषिः ।
या तेनोच्यते सा देवता ।
यदक्षरपरिमाणं तच्छन्दः ।
अर्थेप्सव ऋषयो देवताश्छन्दोभिरुपाधावन् ॥

Sayana says that the Rishis are called so because they first visioned the veda through the grace of God.

अतीन्द्रियस्य वेदस्य परमेश्वरानुग्रहेण प्रथमतो दर्शनात् ऋषित्वं ।

The rishis for the Mandalas 2 to 7 are Gritsamada, Viswamitra, Vamadeva, Atri, Bharadwaja and Vasishta. In the eighth Mandala the Rishi is mainly Kanwa. The 9th Mandala is addressed solely to the deity Soma.

The 10th Mandala consists of supplementary hymns. There are 11 hymns which are called Valakhilya hymns and which are generally placed at the end of the 8th Mandala. There are also ten Ātri hymns which are scattered over the ten Mandalas and which relate to sacrificial matters.

The metres used in the vedas are of great beauty and are regarded as being full of spiritual efficacy. They are in the main.

(1) Gayatri—consisting of 8 syllables three times :

(i.e. अग्निमीडेपुरोहितंयज्ञस्य देवमृत्विजं होतारंरत्नधातमं)

It is called so because the Gayatri mantra is in that metre.)

(2) Trishtubh—consisting of eleven syllables four times,

(3) Anushtubh—consisting of 32 syllables ;

(4) Jagati—consisting of 48 syllables ;

(5) Ushnih—consisting of 28 syllables ;

(6) Brihati—consisting of 36 syllables ;

(7) Viraj—consisting of 30 syllables ;

(8) Pankthi—consisting of eight syllables five times.

The Rigveda has the following number of verses in the following metres :

Trishtisbh	—	4253
Gayatri	—	2451
Jagati	—	1348
Anushtubh	—	855
Ushnit	—	341
Pankthi	—	312
Miscellaneous	—	849
		10409

The Yajurveda is concerned in the main with sacrificial ritual. It is in prose (Gadyatmako yajurvedah). It is called Trigunatmaka because it is recited in three ways (samhita, pada and krama) or with the use of three aspects of sound (Udatta, anudatta, and svarita). The Krishna yajurveda has a mixture of Mantra and Brahmana and consists of 7 books (kāndas), each containing 5 to 8 sections (called adhyaya, or prasna or prapataka). The first anuvaka corresponds to the first kandika of the Sukla Yajurveda but all the rest differ. The arrangement of the topics also differs in both. The Sukla yajurveda is called Vajasaneyi Samhita and is said to have been taught by the Sun-God to Yajnavalkya. It has got 15 sections (sakhas) such as Kanva, Madhyandina etc., named from the fifteen pupils of Yajnavalkya. It is divided into 40 adhyayas, each subdivided into sectoins (kandikas). The total number of kandikas is 1975. The first twenty five adhyayas deal with the general sacrificial ceremonial ef darsa (new moon sacrifices), Poorna Masa (fullmoon sacrifices), morning and evening fire sacrifices, Soma sacrifice, Aswamedha sacrifice etc. The next 15 adhyayas relate to other sacrifices. The last Adhyaya is the Isavasya Upanishad.

The Sama Veda is metrical and has 1549 verses, only 78 of which have not been traced to the Rigveda. Its special feature is its musical chant.

The Atharva Veda consists of 20 Kāndas containing 731 hymns; each Kanda is divided into several Anuvakas; and each Anuvaka contains a number of Suktas (hymns). Kandas 1 to 13 and 19 deal with various matters while the fourteenth Kanda deals with wedding rites. The fifteenth kanda relates to the praise

of the Supreme under the name Vratya. Kandas 16 and 17 contain various mantras. The 18th Kanda deals with burial rites. The 20th kanda contains only hymns to Indra taken from the Rigveda. In fact in the Atharvaveda we have an immense variety of *mantras* which can be used as means for securing various objects such as long life, recovery from illness, the attainment of wealth and power, etc.

In all sacrifices the *Hota* recites verses from the Rigveda at the time of offering the oblations. The *Adhvarya* is concerned with the yajurveda mantras and arranges the altar (vedi). The *Udgata* chants the samaveda hymns. The Brahma is represents the Atharva Veda and is the general superintendent of the sacrifice. Though the Rigveda and Yajurveda and Samaveda are compendiously called Trayi (the three). This merely means that they are in more frequent use than the Atharva Veda and does not in any way lessen the scriptural value or greatness of the Atharva Veda. The Sutras clearly say that the Vedas are four in number (chatvaro vedah).

The abovesaid descriptions relates to the *Samhita* (mantra) portion of the vedas. I have referred above to the Brahmanas relating to each veda. The Aranyakas are socalled because though they are included in the Brahmanas, they are works to be studied in the forests unlike the Brahmanas which are to be read in the village. It is said that the Brahmanas are for the Grahastha and the Aranyakas are for the Vanaprasthas and the Upanishads are for the Sanyasis. They lay stress an Karma and Upasana and Jnana respectively. Sri Sankaracharya says that the word Upanishad

implies that it destroys ignorance or that it makes us attain jnana and realise God (Brahman). The chief Upanishads are ten in number. They are (1) Aitareya which belongs to the Rigveda; (2) Taittiriya and Kata which belongs to the Krishna yajurveda; (3) Isavasya and Brihadaranyaka which belong to the Shukla yajurveda; (4) Chchandogya and Kena which belongs to the Samaveda; and (5) Mundaka and Mândookya and Prasna Upanishads which belong to the Atharvaveda. The Svetasvetara and Kaushitaki Upanishads are two other important Upanishads. The Aitaraya Brahmana includes the Aitareya Aranyaka and Aitaraya Upanishad. The Kaushitaki Brahmana called also Shankayana includes the Kaushitaki Aranyaka and Kaushitaki Upanishad. The Taittiriya Brahmana includes the Taittiriya Aranyaka and Upanishad. Khata Upanishad and Svetasvetara Upanishad and 51 minor upanishads belong to the Krishna Yajurveda. The Samaveda contains 14 minor upanishads. The Atharvaveda has 31 minor Upanishads.

The main teachings of the Upanishads (Jnana Kanda of the Vedas) are of a sublime character. The great philosopher Schopenhaer says: "In the whole world there is no study so sublime and elevating as that of the Upanishads. They have been the solace of my life and will be the solace of my death." Maxmuller says: "How entirely does the Cupnekhat breathe throughout the holy spirit of the Vedas! How is every one who has become familiar with that incomparable book stirred by that spirit to the very depth of his soul! From every sentence deep, original and sublime thoughts arise, and the whole is pervaded by a high and

holy and earnest spirit. The access to the Vedas by means of the Upanishads is in my eyes the greatest privilege this century may claim before all previous centuries". He says further; "Vedanta is the most sublime of all philosophies and the most comforting of all religions". He says also: "Thus the Vedanta philosophy leaves to every man a wise sphere of real usefulness and places him under a law as strict and binding as anything can be in this transitory life. It leaves him a deity to worship, as omnipotent and majestic as the deities of any other religions. It has room for almost every religion; nay, it embraces them all". Deussen says: "On the tree of Indian wisdom there is no fairer flower than the Upanishads and no finer fruit than the Vedanta philosophy". Thoreau says: "What extracts from the Vedas I have read fall on me like the light of a higher and purer luminary which describes a loftier course through a purer stratum, free from particulars, simple, universal" Cousin says: "The history of Indian philosophy is the abridged history of the philosophy of the world."

The Upanishads contain the quintessence of Brahmavidya and declare that Brahman is in its nature Satchidananda and is also the material cause (Upadana Karana) and the efficient cause (Nimitta Karana) of the universe. Various upāsana vidyas—many of which are not now practised—are described in them. The Upanishads declare that Karmas give us only perishable fruits and that jnana alone can lead to immortality. Some passages declare the individual soul to be an aspect of God while other passages declare their identity. Many schools of philosophy (Adwaita, Vishistadwaita, Dwaita, Bheda-

bheda, Shuddadvaita, etc., have come into existence in India all claiming allegiance to the Upanishads. Different Sadhanas (Karma, dhyana, bhakti, and jnana) and different types (not grades) of beatitude are affirmed in them for different adhikaris (aspirants). As Sri Krishna says in the Bhagavad Gita: ममवर्त्मानुवर्तन्तेमनुष्याः (पार्थसर्वशः) (Men come from all quarters along the paths which lead to Me). The Upanishads show the interrelations of God and Soul and Nature and clearly formulate the imperishable eternal bliss of the liberated souls. Nature evolves but the soul is unchanged. The Upanishads describe clearly Videhamukti as well as Jivanmukti though some schools of thought deny the latter.

Nirukta, Vedangas and Sutras

Yaska's Nirukta is the Vedic grammar. The Purva Mimamsa which is one of the six darsanas to which I shall refer later on gives us the rules and principles of Vedic interpretation. Sayana's Veda Bhashya gives us a full explanation of the Vedic hymns. The four Upavedas are the Ayurveda (science of medicine), Dhanurveda (military science), Gandharvaveda (music) and Arthasastra (economic science). The six Vedangas are Siksha (phonetics), Vyakarana (grammar), Chchandas (prosody), Nirukta (etymology and dictionary), Jyotisha (astronomy) and Kalpa (ritual). The Srauta Sutras deal with the rules relating to the Vedic rituals. For the hota priest we have two Rigveda Kalpa Sutras viz. the one by Aswalayana and the other by Sankhayana. For the Adwaryu priest we have the Kalpa Sutras of Bodhayana and Apastamba belonging to the Krishna

Yajurveda and the Kalpa Sutras of Katyayana belonging to the Shukla Yajurveda. For the Udgata we have the Samaveda Sutras of Latyayana and Drahyayana. The Grihya Sutras deal with the rituals which must be performed in the home by married householders for the benefit of the family. They and the Samayacharika or Dharma Sutras are called Smartha Sutras as distinguished from the Srauta Sutras which deal with sacrifices. Among the Grihya Sutras may be mentioned the Aswalayana and Sankhayana Grihya Sutras of the Rigveda and the Paraskara Grihya Sutras belonging to the Madhyandina Sakha of the Yajurveda, and the Gobhila Grihya Sutras of the Samaveda.

Itihasas

A well-known and widely current idea is that the Veda is like the king who issues commands (Prabhu Sammita) whereas the Itihasas and Puranas are like a friend who, by persuasive arguments and telling illustrations, makes us understand and appreciate and obey the scriptural commands, and the Kāvyas (poetry) are like a young and lovely and loving wife who by her charms and glances and smiles and sweet words makes us follow the precepts which we have been commanded and persuaded to accept and obey. The famous Itihasas of India are the Ramayana and the Mahabharata. They teach all the four aims of human life (Dharma, Artha, Kama and Moksha). A familiar verse says that when the Lord who is knowable only through the Veda incarnated as Rama, the Veda incarnated as the Ramayana. Its chief Rasa is Karuna Rasa. The Ramayana describes the ideal man and the ideal woman

and may be called the Epic of the Household. The sacrifice of one's personal welfare in the interests of the general welfare and the supremacy of Dharma are its primary lessons. The Mahabharata describes the ideal polity and culture and religion and may be called the Epic of Society and State. It is called Jaya (ततोजयमुदीरयेत्) as it describes the victory of Righteousness. Its chief Rasa is Santirasa based on Viveka (discrimination) and Vairagya (dispassion). A well-known verse says:

धर्मार्थकाममोक्षाणामुपदेशसमन्वितं ।
पूर्ववृत्तकथायुक्तमितिहासं प्रचक्षते ॥

(They call it an Itihasa which teaches Dharma and Artha and Kama and Moksha and which does so through the stories of persons and events connected with the past times).

The Bhagawad Gita

The central gem in the Mahabharata is the Bhagawad Gita. The first call in it is the call to manly action. Sri Krishna then teaches Nishkama Karmayoga and Dhyanayoga and Bhaktiyoga and Jnanayoga. Devotion to God is the vital element in all of them. The easiest and surest of all the paths is Bhakti for in it God comes to our aid and crowns our efforts with success. In short, the Gita reconciles and synthesises all the apparently irreconcileable schools of philosophic thought in India. The Gita is thus a world-book, a book for all humanity in all times and climes. Warren Hastings, the first Governor-General of India, said: "The Bhagawad Gita is the gain of humanity—a performance of great originality, of a sublimity of conception,

reasoning and diction almost unequalled—a work which will survive when the British domination in India shall have long ceased to exist, and when the sources which it once yielded of wealth and power are lost to remembrance." Von Humboldt calls the Gita "the profoundest and loftiest thing the world has ever seen," and "the most beautiful, perhaps the only true philosophical song existing in any human tongue. W. L. Wilmhurst says that it is "the climax at once of the religion, the philosophy and the poetry of an eastern people." Lakamanya Tilak says: "It gives peace to afflicted souls, it makes us masters of spiritual wisdom." Pandit Madan Mohan Malaviya says: "It is a treasure-house not only for the Hindus but for all mankind." Mahatma Gandhi says that it is his mother and declares: "Whenever I am in difficulty or distress, I seek refuge in her bosom ......The Gita is the Universal Mother. She turns away nobody. Her door is wide open to any one who knocks. A true votary of the Gita does not know what disappointment is. He ever dwells in perennial joy and peace that passeth understanding." Pandit Jawaharlal Nehru says: "It is a poem of crisis, of political and social crisis, and even more so, of crisis in the spirit of man." (The Discovery of India).

It shows that God's grace is open to all and that all are eligible for salvation.

Smritis

The Smritis consist of Dharma Sutras and Dharma Sastras. They contain the rules of individual and social life. The most important of them are the Smritis of Manu and Yajnavalkya and Parasara. A well-known

Sanskrit verse says that the Manu Smriti is meant for the Krita Yuga and that Yajnavalkya smriti is meant for the Tretayuga and that the smritis of Sankha and Likhita are meant for the Dwaparayuga and that the Parasara Smriti is meant for Kaliyuga. All these contain rules of *achara* (individual and social conduct) and rules of *vyavahara* (law) and rules of *prayaschitta* (expiation).

If there is any conflict between the Smriti (Vedas) and Smritis, the former must prevail. The latter are traceable to human origin and authorship and owe their authority to the spiritual eminence of their authors and to their conformity to the Vedas. The word *Smriti* means what is recollected and remembered by the sages as issuing out of the Veda.

It is usual to call by the name Smriti not only Smritis proper but also the Kalpa and sranta and grihya Sutras (aphoristic literature relating and to the Vedic ritual), Itihasas (epics) and *Puranas* (histories of creations and destructions of the universe and of world-events during time-cycles and of the lives of incarnations and kings) and the *Agamas* (supplementary anonical works of worship and devotion) and the *darsanas* (schools of philosophic thought). These are all based ultimately on the Vedas and derive their authority from them. The injunctions of the Vedas are explained in the Poorva Mimamsa Darsana of Jaimini and are supplemented and developed in the Smritis proper ; its stories of gods and sages and kings are developed in the Itihasas and Puranas ; its cosmology is developed in the Samkhya Darsana ; and its philosophy and religion are amplified and systematised in the Nyaya

and Vaiseshika and Samkhya and Yoga and Purva and Uttara mimamsa (Vedanta) darsanas.

Puranas

The *Puranas* are expressly said to be amplifications and illustrations of the Veda (Veda Upabrahana). Their contents are stated to be five topics.

सर्गं च प्रतिसर्गं च वंशोमन्वन्तराणि च ।
वंशानुचरितं चैव पुराणं पंच लक्षणं ॥

Thus they deal with creation and dissolution and cycles and the lives of incarnations and patriarchs and kings. The main Puranas are 18 in number. They are Vishnu, Naradiya, Bhagawata, Garuda, Padma, Varaha, Brahma, Brahmanda, Brahma Vaivarta, Markandeya, Bhavishyat, Vamana, Matsya, Kurma, Linga, Siva, Skanda and Agni. The eighteen Upapuranas are Sanatkumara, Narasimha, Brihannaradiya, Siva-rahasya, Durvasa, Kapila, Vamana, Varuna, Kalika, Samba, Nandi, Surya, Parasara, Vasishta, Devi Bhagawata, Ganesa and Hamsa. Of all these the most popular to the Bhagawatha which deals with the avataras of Vishnu in general and with Krishnavatara in particular and in great detail. Vishnu Purana is equally important and revered, Devi Bhagawata also is an important Purana. Chandi Saptasati occurs in Markandeya Purana. The Radha episode is set out in great detail in the Krishna Janma Khanda of the Brahma Vaivarta Purana.

Agamas

The Agamas amplify the doctrines and the modes of worship contained in the Veda. They are mainly

devoted to the cults of Vishnu and Siva and Shakti. The Vaishnava Agamas are of two types. (1) Pancharatra and Vaikhanasa. The Saiva Agamas are 28 in number. The philosophy of Saiva Siddhanta current in South India and the philosophy of the Pratyabhijna Saivism current in Kashmere owe their origin to them. The 64 Sakta Agamas (called also Tantras) glorify the aspect of godhead as the Mother of the Universe. They are in the form of dialogues between Siva and Parvathi. In these Tantras we find detailed methods of puja (worship), mantra (mystic syllables), yantra (mystic diagrams), upasana (contemplation of divine forms), and yoga (mystic exercise). They teach the ten Mahavidyas (Dasa Mahavidyas) i.e., those of Kali, Tara, Shodasi, Bhuvaneswari etc. They teach us how to rouse the spiritual force (Kundalini Sakti) coiled in the Muladhara (sacral plexus) and make it pass upwards through the vertebral column (sushumnanādi) into *sahasrara* (brain). Kulluka Bhatta in his commentary on Manu II, 1. regards them Agamas as a secondary revelation. Srikantha says in his Bhashya (commentary) on the Brahma Sutras that the Vedas and the Agamas are one and identical.

Darsanas

The Darsanas are philosophic systems. They are six in numbers and consist of three pairs :

(1) Nyaya by Gautama and Vaiseshika by Kanada ;

(2) Sankhya by Kapila and Yoga by Patanjali ;

(3) Mimamsa by Jaimini and Vedanta by Badarayana.

Each Darsana has got commentaries (bhashyas) written by commentators (bhashyakaras). I shall deal with them in some detail later on.

Classical Sanskrit Literature

It is of vast size and covers centuries and cannot be considered in detail here. I have described it briefly in my recent work *A Primer of Sanskrit Literature*. It expresses in modern Sanskrit and with the graces of poesy the great ideals of Hindu philosophy and religion in a poetic or dramatic setting.

Hymns and works on Philosophy and Religion in Modern Indian Languages

The above enumeration of the source-books of Hinduism would be fragmentary and incomplete if we do not take into account the great poems and songs and hymns in Sanskrit and in the modern Indian languages. In the course of the ages some of these have been regarded with the greatest veneration and have even been called the Veda. The Thevaram hymns and the hymns of the Alwars have been called the Tamil Marai (Tamil Veda). In Sanskrit Sri Sankaracharya's Soundaryalahari etc., Sri Ramanujacharya's Gadya Trayam etc., Sri Madwacharya's Bharata Tatparya Nirnaya etc., Sri Vedanta Desika's Paduka Sahasram etc. have been venerated very highly as religious Pramanas. In the same way Kambar's Ramayana, Tulsidas's Rama Charita Manas etc. have been regarded as works of the highest religious sanctity.

———

CHAPTER IX

Rituals in Integral Hinduism

The daily discipline of the life of the Hindu was a continuous discipline. The entire day was divided into eight Yāmas (each Yāma or prahara being three hours in duration) or sixteen Ardha Yāmas. Every person should get up and be awake during the sixteenth Ardhayāma which is called the Brāmha Muhoorta (4-30 a.m. to 6-00 a.m.) This can be done even in these days of strain and stress and will be found to be a potent source of health and holiness. From such time till he goes to bed at 9 p.m. he has to go through a round of religious duties. Though all the duties laid down in the Smritis cannot be performed now by all persons because bread-winning occupies more time than before and the new social and economic and political order demands more time and attention than in the simple and spacious days of old, yet two things can easily be done. Some families can be enabled to live the old life in full, and every one can perform the full routine on holidays, unless he wants to find some excuse for not doing it. Who knows that the days of fierce materialism and competition may not be over and that the days of peaceful and balanced and spiritual life may not return again? The modern man thinks that his duties and interests are circumscribed by his human environment. But even there his relation to his fellow-men is one of competitive struggle or ruthless exploitation. He must realise that he should be in right relation not only to his fellow-men but also to the creatures below him and also to the beings above him.

I shall describe here as briefly and simply as possible the daily discipline. Though there are variations according to the Veda of each person and according to the *Sampradāya* of each group, I think that it will be well to give the main features here, leaving the complete tradition according to each Veda and Sampradāya to be learnt from other sources.

Rituals have an important place in religion, because they have an appeal to the masses even though may not comprehend their inner meaning and symbolism. In them the inner faith is externalised and demostrated in a way which appeals to the senses and the mind and the heart. The priests officiating at the ritual and the public witnessing it feel a spiritual exaltation because what is said with the tongue and what is done with the hands add to the spiritual appeal of what is felt and thought by the heart and the head. The sublimities of architecture, the beauties of sculpture and painting, the ravishing melodies of music, the sweet rhythms and gestures of dance, the ritualistic vessels of silver and gold, the fabrics of silk and lace, the lights, the flowers, the incense, the sacrificial fires, and the holy cadencess of the scriptures have an irresistible individual and mass appeal. Add to all these the forms and modes of meditation, the rosaries, the mudras, the images with the symbolism connected with their weapons and ornaments, the fasts, the vigils, the festivals, the processions, etc. and we can understand how and why all of them in combination kindle and satisfy religious faith and feeling.

The rituals of Hinduism have many sources viz. vedas, smritis, agamas, and customs. The Vedic

mantras are used in the course of the Vedic sacrifices. The Brahmanas give us the details of the rituals. The Kalpa sutras systematise such rules. We have got Srauta sutras dealing with Srauta karmas (rites ordained in the sruti) and Grihtya tutras dealing with the Smārta Karmas (rites ordained in the smrits). In the Vedic sacrifices clarified butter, cooked food, soma juice or animals were offered to propitiate the gods. In later times, especially after Buddhism and Jainism, animal sacrifices became less and less.

According to the Hindu conception, Samskaras (rituals and sacraments) purify and sanctify life by removing sin and augmenting merit. Of course Atma gunas (character and conduct) are of even greater importance. Gautama says in his Dharma Sutras that if a man performs all the forty samskaras but is deficient in Atmagunas he cannot go to paradise (Brahmaloka) whereas if a man has the Atmagunas but is deficient in some of the samskaras he can go to paradise.

The main sacraments are from conception to cremation. They are Garbhadana, Pumsavana and Seemantha prior to birth; Jatakarma and Namakaranam after birth; Annaprasanam, Chowlam, Upanayanam later on; and Samavartanam and Vivaham (marriage) later yet. There are also 7 Pāka yajnas, 7 Haviryajnas, and 7 Somayajnas. These have largely fallen into disuse today. The last ritual is the rite of cremation.

The rituals are classified as Nitya (daily and obligatory), Naimittika (occasional and obligatory), and Kamya (optional and for the attainment of specific

desired objects). The daily duties are thus enumerated in Manu Dharma Sastra :

सन्ध्यास्नानं जपो होमः देवतानां च पूजनं ।
आतिथ्यं वैश्वदेवं च षट्कर्माणिदिनेदिने ॥

Snāna or bath come first. The next is Sandhya japa shortly before sunrise and at noon and shortly before sunset. The Gayatri mantra must be repeated and meditated upon 1000 times or 100 times or at least 10 times (सहस्रपरमादेवी शतमध्या दशावरा) Brahmayajna and Devarishipitru tarpana are done along with Sandhya japa. The next duty is Oupasana (homa). It can be done only by a married man whose wife is alive. The next is the worship of the deity who is adored by a person. This act consists of 16 parts called Shodasa Upachara as described below. The remaining daily duties are āthithyam (feeding guests) and Vaiswadevam (to which I have referred already).

The worship of idols in homes and temples has been connected with a specific set of rituals which are specially elaborated in the Agamas. The idol is not regarded as God. Nor is it a mere symbol or emblem. The belief is that the all-pervasive divine glory shines with special manifestation in an image vitalised by mantras and faith and devotion. The higher form of worship is yogic meditation. But for those who are not so spiritually advanced as to be capable of concentrated meditation, idol worship will be a powerful help in that direction. Such worship includes the details of arādhana including the sixteen *upacharas* (acts of worship) after invocation (āvāhana) and before conclusion (visarjana). It goes along with *japa* (i.e. repetition of a holy *mantra*

or God's name), *mudra* (gesture), and nyāsa (location of divine power in different parts of the body). The sixteen *upacharas* abovesaid are in the following sequence: dhyāna (meditation), āvāhana (invocation), āsana (offering a seat), pādya (washing the feet), *arghya* (offering hospitality), snāna (ablution), vastram (garments), yajnopavita (holy thread), gandha (sandal paste), pushpa (flowers), dhupa (incense), deepa (offering lights), naivedya (food-offering), tambula (offering betel), Nirajana (waving lighted camphor) and pradakshina and namaskāra (circumambulation and prostration).

The occasional duties are tarpana (offerings of water) on Amavasya or new moon days). Srāddha, Mahalaya srāddha, fasting on Ekadasi days, upākarma, etc. We have also various vratas (vows) and temple festivals.

.I may also refer here to the concept of the sacredness of the cow in Hinduism. The basis of this concept is partly economic but largely religious. Without the cows there could be no milk; without the cows there could be no plough-bulls; and without the plough-bulls there could be no agriculture. It is even truer to say that without the cow there could be no milk bath of the idol or the offering of milk or rice cooked in milk as a sacred offering to the gods. The cow symbolises innocence and love and service which are the highest of virtues. There is a Hindu belief that all the worlds and all the gods and especially the Trimurthis (Divine Trinity) have their abode in the body of the cow. (गवामंगेषु तिष्ठन्ति भुवनानि चतुर्दश). Mahatma Gandhi says that the cow is a

poem of pity. He says further; "Today Gomātha (cow-mother) is dying. If I cannot save her, I will die with her". He says further: "The central fact of Hinduism is cow protection. She is the mother to millions of Indian mankind. Man through the cow is enjoined to realise his identity with all that lives". (Young India page 804).

CHAPTER X

The Basic Concepts Of Integral Hinduism

The most fundamental concept of Hinduism is that of *Punya* (virtue) and *Pāpa* (sin). The Dharma Sastras and the epics (Itihasas) and the Puranas and even the Kavyas (poetry) and the Natakas (dramas) are ultimately based upon the Vedas and their aim is to show to us the commandments of God to humanity, so that we may give up pāpa (sin) and tread the path of punya (pāpa). One general test given by Vyasa in the Mahabharata is that Punya is Paropakāra (help to others) and pāpa is Parapeedana (harm to others).

अष्टादशपुराणानां सारसारं समुद्धृतं ।
परोपकारः पुण्याय पापाय परपीडनं ॥

But such a general concept does not make things clear and definite. We must know the rules of individual and social ethics in detail. A peculiarity of Hinduism is its concept of Samskaras (essential rituals) in addition to its concept of individual and social ethics. Sri Sankaracharya says in his bhashya (commentary) on the Brahma Sutras of Vyasa that the object of Samskaras is to increase gunas or good tendencies (Gunādhana) or to lessen doshas or bad tendencies (Doshāpanayana).

Another basic concept is that of the Purusharthas (aims of human aspiration and endeavour and achievement) viz. dharma (righteousness), artha (wealth), kāma (pleasure) and moksha (salvation and liberation). The first three are called Trivarga while the last is called the Paramapurushartha (the highest aim of life). That dharma is the source of artha and kama has been

stressed again and again in the Hindu sacred lore. The Ramayana says in a well-known passage that like a good wife who is loyal and lovely and who gives us offspring, Dharma produces all the joys of life. (Ayodhya Kanda. XXI, 56). In the Mahabharata it is said that Dharma sustains society and leads to prosperity and abundance and success and divine grace.

यतोधर्मस्ततोजयः ।

यतोधर्मस्ततः कृष्णः यतः कृष्णस्ततो जयः ।

धारणात् धर्म इत्याहुर्धर्मोधारयति प्रजाः ॥

यस्तु प्रभवसंयुक्तः सधर्मइति निश्चयः ।

यस्त्वहिंसासंयुक्तः सधर्म इति निश्चयः ॥

The Gita expressly says that God is Desire unopposed to Dharma.

धर्माविरुद्धोभतेषुकामोऽस्मिभरतर्षभ ॥ (VII. 11).

Another basic concept is that of Pravritti (action) and Nivritti (non-action). The former is action in obedience to the laws and commandments of God and as a love-offering to Him and for the welfare of the world (Loka-sangraha) and without any desire of selfish reward. The latter is actionlessness consequent on the absorption of the mind in meditation and devotion and God-conciousness. In his famous introduction to his bhashya (commentary) on the Gita, Sri Sankaracharya stresses both these laws of life as having been ordained by God.

Another vital concept is that of yajna and dana and tapas. These are stressed in the Chandogya Upanishad as the three Dharma Skandhas (II, 23, 1) and also in the Brihadaranyaka Upanishad. (तमेतंवेदानुवचनेन ब्राह्मणा विविदिषन्ति यज्ञेन दानेन तपसाऽनाशकेन). In Chapter XVIII

of the Bhagavad Gita they are called the purifiers of the mind (Verses 3 to 6). Yajna relates us to what is above us; dāna relates us to what is about us; and tapas relates to what is within us.

We must perform also the five daily sacrifices (Pancha Mahayajnas). These are Brahmayajna (i.e. study and propagation of the Vedas); Devayajna (sacrifice to and worship of the devas or deities); Pitriyajna or worship of the Pitris (ancestors) by tarpana and shrāddha; Manushyayajna (feeding guests); and Bhootayajna (gifts to subhuman creatures). Those will make us realise the inter-linkedness of life and free us from sins and help our spiritual evolution. It is said also that the performance of these five yajnas will liberate us from the five sins (Pancha soonā doshas) which we inevitably and unconsciously commit every day by killing living organisms during our walking, sweeping, cutting, vegetables, grinding, cooking etc.

Another basic concept in Hinduism is that of Rina (debt). It is stated in the scriptures that a man is born with three debts i.e. the debt to the gods who give us rain, the debt to the pitris (ancestors) who give us our embodiment, and the debt to the sages who give us spiritual knowledge. The debt to the gods is discharged by performing sacrifice and worship. The debt to the pitris is discharged by the generation of offspring. The debt to the rishis (sages) is discharged by our imparting to others the knowledge received by us.

Another basic concept is that of the transitoriness of life along with its counterpart of the value (Lābha) of such transitory life. The sense of the evanescence of life is sure to sober us and prevent us from being

madly eager about our petty and fleeting and pain-shadowed terrestrial existence. At the same time the body is the instrument of dharma; and life, whether it be short or long, is the ladder for climbing up to the life of Satchidananda. Kalidasa says in two well-known verses :

शरीरमाद्यंखलुधर्मसाधनं (Kumarasambha, V, 33).

(The body is the most basic instrument of Dharma).

मरणंप्रकृतिः शरीरिणांविकृतिर्जीवितमुच्यतेबुधैः ।
क्षणमप्यवतिष्ठतेश्वसन् यदिजन्तुर्ननुलाभवानसौ।

(Raghuvamsa, VIII, 87).

(The wise say that the norm is death while the variant is life. Therefore if one lives even for a second, he is a great gainer). Therefore birth is a curse but is also a blessing.

Two other basic and correlated concepts are those of Adhikari and Ishta. The belief of Hinduism is that owing to diversity of Karmas and Vasanas due to many births, different people are born with different tendencies and preferences and aptitudes and that there is no use in trying to have a rigidly mechanised and standardised life and that the proper ideal is that of suiting worship to temperament. Every one must choose the path suited to his aptitude (adhikarai) and God may be worshipped in the form and with the attributes which appeal to him most (Ishtadevata). All paths, all Sadhanas, all Yogas lead to God. Sri Krishna says in the Gita :

ममवर्त्मानुवर्तन्तेमनुष्याःपार्थ सर्वशः ॥

(All men from all directions tread the paths which lead to Me). (III, 23, IV, 11), VII, 21 to 23).

But the most basic and fundamental of all the concepts of Hinduism is the concept of Karma and Reincarnation, which has, so to say, entered into the very vitals of the Hindu race and has become an integral and inseparable portion of the very stuff of Hindu thought and Hindu outlook on life and attitude to life and Hindu culture. The doctrine of Karma merely means the law of action and reaction, the law of cause and its consequence, the law of action and its fruit. The fruits of actions must be enjoyed. This means a succession of births which necessarily implies a succession of deaths. This cycle of births and deaths is called *Samsāra*. The law of Karma is the law of conservation of energy in a non-material realm of values. The diversities and inequalities of life are due to our Karmas and thus their source is to be sought in ourselves. Though the soul is *Satchidananda*, in its embodied state it is subject to the law of causation known as the law of Karma. The Linga Sarira consisting of the mind and buddhi and chitta and ahamkara and the ten senses and the five Pranas migrates from birth to birth carrying the vasanas and awaiting the fruits of action (Karma) and ready for further action. Such actions are due to anādi avidya (dateless nescience) which obscures the self-knowledge of the soul. The chain of Avidya, Karma, and Karma (Nescience, Desire, and Action) is clearly described by Sri Sankaracharya. The mind dwells on its desire and desire leads to action for its fulfilment and we reap as we sow.

But Karma is not blind Destiny or Determinism. We can by self-knowledge crowned by God's grace break the fetters of Karma and Samsara and attain

liberation and salvation and realisation of God and infinite and supreme and-eternal bliss. Thus there is the freedom of the will which will help us to break the determinist chain.

There is also the question of sin and evil and the further question whether as a result of our devotion God can modify or cancel the results of our evil Karma. Evil or sin is but the product of our ignorance of our real nature. The effect can be overcome only when the cause is conquered. Though ordinarily the inexorable law of causality will bring about the full fruition of our actions (Karma), yet the scriptures lay down the truth that devotion leading to divine grace can modify and lessen the pain and sorrow due to sin and evil. In cases of transcendental devotion the pain and sorrow may even be cancelled. This is not due to divine caprice but to the operation of another law of God. Where the sin was very great, it may be that if modification or cancellation of fruition may not be possible, God's grace can so strengthen the mind that the pain and sorrow will not affect us. Hero Krishna affirms also that the fire of the fulness of divine knowledge can burn up all Karmas.

ज्ञानाग्निःसर्वकर्माणि भस्मसात्कुरुतेऽर्जुन ॥ (Gita, IV, 37).

Karma is of three kinds viz. Prarabdha (the group of Karmas which have brought us our present embodiment and has to be worked out in our present birth), Sanchita (accumulated and stored Karmas which will bear fruit hereafter) and Āgami (new Karmas to be done now and hereafter). Prarabdha Karma is like an arrow let loose and must go its way and have its results of pleasure and pain worked out though we can always

contend against past vasanas (tendencies) by counter-tendencies generated now (pratipakshabhavana). But by self-knowledge and God's grace we can destroy Sanchita Karma and refrain from present and future actions actuated by desire. Let us remember the precious declarations in the Khata Upanishad and in the Bhagawad Gita and realise that Karma is not blind and relentless Fate or Destiny from which there is no escape. We can cancel its power here and now.

यदासर्वेपमुच्यन्ते कामायेऽस्यहृदिश्रिताः ।
अथमर्त्योऽमृतोभवत्यत्रब्रह्मसतंनुते ॥ (Khata Upanishad).

यस्यसर्वे समारंभाः कामसंकल्पवर्जिताः ।
ज्ञानाग्निदग्धकर्माणं तमाहुःपंडितं बुधाः ॥ (Gita, IV, 29).

गतसंगस्यमुक्तस्य ज्ञानावस्थितचेतसः ।
यज्ञायाचरतः कर्म समग्रं प्रविलीयते ॥ (Gita, IV, 23).

Service to others is enjoined by the Hindu religion not only for the sake of others but for the sake of our own souls, because Nishkama Karma alone is the means of mental purity and psychic liberation. The Gita sharply differentiates between the Sakta and the Yukta. The Sakta (an attached person) is in a mood of *Sanga* or attachment to objects. The *Yukta* (a person detached from objects and attached to God) is in a mood of yoga i.e. samesightedness (Samatwa-Gita, II, 48) and auspicious skill in action (Karmasu Kausalam—Gita II, 50) and joy (Gita VI, 23).

योगयुक्तो विशुद्धात्मा विजितात्माजितेंद्रियः ।
सर्वभूतात्मभूतात्मा कुर्वन्नपि न लिप्यते ॥ (Gita, V, 7).

The Lord, after giving the instance of Janaka, gives Himself as the supreme example of such a calm, self-controlled, altruistic, joyous doer of Karma.

The Lord tells us in the Gita out of what store we can get the potency of the power to counteract the push of our tendencies.

इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः ।
मनस्तु परा बुद्धिर्यो बुद्धेः परतस्तुसः ॥
एव बुद्धेः परं बुद्ध्वा संस्तभ्यात्मानमात्मना ।
जहि शत्रुं महाबाहो कामरूपं दुरासदं ॥ (Gita, III, 42, 43).

(The senses are higher than the objects; the mind is higher than the senses; the intellect is higher than the mind; and God is higher than the intellect. Thus knowing God as higher than the intellect and controlling oneself by oneself you should vanquish the powerful foe Kama or Desire). The Atman which is our innermost self is God who is Infinite freedom and Immortality and Sachchidānanda. By seeking His grace we can as stated above generate in our minds counter-currents (*Pratipakshabhāvanas*) which will impede and finally negate and nullify our tendencies which impel us in the direction of binding and compelling desires but which can be resisted and conquered by our free and powerful will and self-effort.

It is wrong to say that Hinduism does not admit of the freedom of the will and that it is ridden by the concept of Fate. The theory of *Karma* is really antipodal to the theory of Fate. In Hinduism Fate is not conceived of as an external Power blindly destroying men. Fate is only our past Karma which results in

consequencies as well as tendencies. The former must be enjoyed, though even there are possibilities of softening if not stifling the results. The latter can be counteracted and conquered. Our past no doubt controls the present. But it was the present at one time just as the present was then the future. The present will become the past hereafter when the future will become the present. If no endeavour is made in the present to counteract and purify and sublimate our Vāsanas, their course will be unchecked and they will run their full course issuing in human conduct. Just as past Karma is fate, present Karma can influence or sublimate past tendencies and modify such fate so far as future acts and consequences go.

From these expositions we learn that the Vāsanas are but mental ripples due to tendencies left behind in the mind by previous actions. It is by dwelling on the object whose experience kindles a latent Vāsana that a man begins to feel attachment for it. Such attachment creates desire which by further contemplation of its attractiveness become a passionate wish. Even then the righteous will of the man i.e. his character may thwart and dissipate such a wish. But if the will is a consenting party, the wish becomes irresistible and issues in action. Thus a power of moral judgment in us judges the motives and wishes in addition to the acts and even more than the acts.

In Chapter III Verse 33 the Lord says:

सदृशं चेष्टते स्वस्याः प्रकृतेर्ज्ञानवानपि ।

प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यति ॥

(Even a wise man acts according to the stress of his innate nature and tendency. All beings follow such nature and tendency. What can external control do ?) And yet He says :

इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ ।
तयोर्न वशमागच्छेत्तौ ह्यस्य परिपंथिनौ ॥ (Gita, III, 34).

We can and must overcome Raga and Dwesha (likes and dislikes) which are themselves due to Kama (Desire) which when obstructed become Krodha (Anger). With the help of our devotion and God's grace we can overcome the fetters of Fate and nexus of Destiny.

Hindu ethics has much to learn from, and much to teach to, ethics abroad and especially modern ethics. When Christianity has established institutional philanthropy in the shape of schools and hospitals and orphanages and beggar homes and has displaced casual and erratic individual charity by continuous and organised and efficient charity, Hinduism should not lag behind. Otherwise it would be continually surrendering its adherents to its rivals. But on this account, it ought not to neglect or starve its own time-honoured charitable and religious institutions such as temples and mutts and bhajana mandirs and choultries and digging wells and tanks and rearing gardens.

Nor must it be forgotten that Hinduism points to a middle way between worship of private property and collectivisation of property. Though the Isavasya Upanishad teaches that everything is a manifestation of God (ईशावास्यमिदंसर्वं) and that we must see the divine everywhere, the concept of *Svatva* or private property

was never denounced except in the case of Sanyasis (ascetics). In fact the command in the same Upanishad that we should not covet another's wealth shows this clearly. In the same way the owner of property must realise that he should hold it in trust for the family and for the nation and for humanity. The modern idea of the spoliation of property without compensation is against the spirit of Hinduism. Huge accumulations of private property in a spirit of selfish enjoyment to the exclusion of others are equally against the spirit of Hinduism. It is the duty of the government to collect taxes equitably and suitably and according to paying capacity in the interests of the general welfare of the nation as a whole. Every fortunate man should act as a father towards the less fortunate men. The Bhagawata enjoius on every one to use wealth equally for five objects viz. for Dharma, for fame, for earning more wealth, for kith and kin, and for pleasure.

धर्माय यशसेऽर्थाय कामाय स्वजनाय च ।
पंचधा विभजन्वित्तं इहामुत्र च मोदते ॥

But if he fails to do his duty the State should tax the rich suitably and act in *parens patriae* to the poorer and weaker classes of the community. In Kalidasa's *Raghuvamsa* the great poet expressly says that by providing universal education and universal employment and universal justice the king is the father of his people while their own fathers merely give them embodiment. He says also that the king collects taxes for the welfare of all, just as the sun gathers acqueous vapour from water to bestow abundant rain on the thirsting fields,

प्रजानां विनयाधानाद्रक्षणाद्भरणादपि ।
सपिता पितरस्तासां केवलं जन्महेतवः ॥
प्रजानामेव भूत्यर्थं स तेभ्यो बलिमग्रहीत् ।
सहस्रगुणमुत्स्रष्टुमादत्ते हि रसं रविः ॥ (I, 24, 18)

He says further that even if it be necessrry to embark on war, such a war should result in the establishment of a higher civilisation and greater welfare and happiness by creating abundant irrigational fecilities, building bridges, creating forests etc.

मरुपृष्ठान्युदंभांसि नाव्याः सुप्रतरानदाः ।
विपिनानि प्रकाशानि शक्तिमत्वाच्चकारसः ॥ (IV, 31).

CHAPTER XI

The Darsanas and After

It is often thought that the later heretical systems (Materialism and Jainism and Buddhism) and orthodox systems (Nyaya, Vaiseshika, Sānkhya, Yoga, Purva Mimamsa and Uttara Mimamsa) represent a tangled state of thought. But they really represent certain moods of revolt followed by a reaffirmation and a new synthesis. The heretical schools (*nāsthika shaddarsani*) reject the authority of the vedas which is reestablished by the orthodox schools (*āsthika shaddarsani*). Materialism denies even soul and God and future life. Its name is Charvāka or Lokayata Darsana. It accepts only perception (pratyaksha) as pramāna (the means of valid knowledge). It does not believe in any cosmic order or in God. The body is but a concatenation of the elements and there is no independent psychic principle at all, the mind being a function of matter and there begin no soul. The soles aim of life is pleasure. There is no *dharma* (righteousness) or *moksha* (liberation).

Buddhism is gatherable from the Tripitaka (Three Baskets) consisting of Sutta (utterances of Buddha himself) and Vinaya (rules of discipline) and Abhidhamma (doctrines). Buddhism rejects the doctrine of a personal God and even negates impliedly the existence of the soul as apart from the transmigrating *skandhas* or factors (viz. rupa, vijnana, vedanā, samjna and samskāra). But Buddha affirms Karma and transmigration and liberation. His teaching is pessimistic as he affirms that the central fact in the universe is misery

(even pleasure being only attenuated pain) and as he does not promise a future happiness in an eternal paradise. But his teaching is not mere pessimism as he teaches that by ethical life and dispassion and knowledge we can attain *nirvana* (extinction of pain) and thus the victim of pain can become its victor. He rejects the Veda and its rituals and sacrifices.

Thus Buddhism is prone to reduce the soul into mental factors and the external reality into our sensations thereof. If psychological things have no unifying spiritual principle and if physical sensations have no external principle of underlying reality, we are left with mere aggregates of physical and mental factors. We see even these factors in a perpetual flux (santāna). This momentary change is known as the Kshanikavada. While the Veda affirms Being and the Charvāka system affirms Non-being, Buddhism affirmed Becoming. It is rather curious that there could be *Karma* without *Karta* but Buddha takes a bold stand. He, however, while denying God, affirms causality, the effect being inherent in the cause and emerging in time. The technical words *Pratitya Samutpada* imply a necessary succession dependent on the presence of certain factors. Buddhism, however, did not make causation an invincible tyranny. It says that by human effort the process of contingent causation linking desire and pain can be negated altogether.

The weakness in the Buddhistic metaphysics is in the incumpatibility between the doctrine of momentariness and the factum of memory, and the reality of our consciousness of identity when the same thing is seen again. There is also the incontestable

fact of self-awareness which no analysis into mental and temporal factors can negate. As Professor Hopkins says well; "The self is not only a collective but also a recollective entity." But for this fact the law of Karma and causality will lose its pith, because if one sows and another reaps there could be no essence of causality or moral responsibility. Another weakness in Buddhism is its negation of the underlying reality of the world-stuff or of God.

The strength of Buddhism lies in its stress upon inhibition. The mere emphasis on tranciency and misery would be a depressant phenomenon. But Buddhism turns it in the direction of control of the desire and passion and the practice of ethical conduct. The negation of self was sublimated into a negation of selfishness. The four noble Truths (Ārya Satya of Buddhism viz. misery, cause of misery, cessation of misery, and the means of cessation of misery) show the ethical greatness of Buddhism. It trains the individual as much in self-reliance as in righteousness.

There is much controversy as to whether Buddha meant by the *Summun Bonun* mere Nirvana or annihilation which is a negative state or the life of everlasting happiness which is a positive state.

In later Buddhism we find that many ancient Hindu religious ideas against which Buddhism shut its front door came by the back door. It consists of the Hinayāna (the small way) and the Mahāyāna (the great way). There are various minor differences of tenet and doctrine among the later Buddhist schools viz. the Vaibhāshika and Sautrantika schools which are realistic schools of thought and the Yogāchara, and Mādhaya-

mika, schools which are idealistic schools of thought. The abovesaid realistic schools, which belong to the Hinayana, affirm the existence of objects outside while calling them momentary. The abovesaid idealistic schools of thought, which belong to the Mahāyāna, deny such outward existence of objects altogether. The Madhyamika view is called *Sunya-Vada* (denial of all reality). The Mahayana, however, emphasised the truth that the wiseman should not merely attain cessation from bondage but should work for the welfare of all. Such an ideal person is described as Bodhisattva, and devotion to Bodhisattva became common and even led to the deification of Buddha.

Jainism, along with the Charvaka school and the four Buddhist schools, forms the Nāsthika Shaddarsani (six heretical schools). Jina means conqueror i.e. one who has conquered desires and passions and attained self-control. Jainism is independent of Buddhism and had a separate origin and growth. Like Buddhism it negates a Supreme Creator and denies the authority of the Veda and bases itself upon a pessimistic view of life. But it falls into line with Vedic thought in affirming the existence of the soul and of matter. According to it the two categories are jiva (spirit), and ajiva (non-spirit) consisting of matter (pudgala) and time and space and dharma and adharma. The souls are infinite in number. Each soul is a doer (karta) and an enjoyer (bhokta). Its nature is infinite intelligence and peace and power but is now imprisoned in the body owing to its union with matter. According to Jainism the soul is *madhyama parinama* and is of the size of the body and can expand or contract just as a lamp can illuminate a big room or

a small room. The famous *syadvada* or *saptabhanginaya* of Jainism merely means the doctrine of May Be. It affirms that our affirmations depend upon the factors which we take into consideration and upon our points of view. It thus asks us to avoid dogmatic affirmations. But the weakness in such a view is the possibility of latitudinarianism just as the weakness in the doctrine of the invariability of truth is the possibility of fanaticism. There could not be such a diversity of possibilities in regard to the ultimate verities of life.

The great merit of Jainism is its sense of the sanctity of life. *Ahimsa* is a passion with it. Further, it emphasises right faith (samyak darsana) and right knowledge (samyakgnāna) and right conduct (samyakchāritra) as being equally essential and as forming the three gems (tri-ratna). The goal of life is freedom from *samsāra*. By proper disciplines there will be *samvara* (stoppage of fresh karmic results) and nirjara (casting off old karmic results). The result will be liberation (moksha) which is a state of infinite knowledge and peace.

Sureswaracharya, the famous disciple of Sankaracharya, says that though heretical systems of thought like Buddhism may differ in their categories, they agree in teaching renunciation. (Brihadaranyaka Upanishad Vartika Verses 405 to 411).

I have thus far dealt in some detail with the systems which represent departures from the main stream of Hindu philosophic and religious ideas. Hindu Philosophy was never in opposition to religion in India. Philosophy and religion have been as interconnected as the flower and the fruit. All the philoso-

phies and religions in India have their roots in the Vedas. Of the Asthika *shaddarsanas* (the six orthodox systems of philosophy) *Nyaya* was given to the world by Gautama. He discusses the means to *misreyasa* (beatitude). He says that the knowledge of truth is the only means to the goal, and that by means of logic it establishes pure knowledge by removing Mithya Jnana or ignorance which is the root cause of *Pravritti and Samsara* with their attendant pains. The *Vaisheshika* philosophy stresses the branches of human knowledge. According to *Kanada*, the author of this system, emancipation (moksha) is to be attained by the knowledge of truth. It explains the atomic origin of matter and the real nature of the soul. The *Samkhya* system given to the world by Kapila postulates Prakriti (matter) and *Purusha* (souls) but does not affirm or deny God. It is called so because it enumerates the constituent principles of the universe. *The yoga* philosophy postulates God and mentions the love of God as a powerful means of yoga attainment. The Purva Mimamsa philosophy of Jaimini seeks to show the meaning of the scriptures and the methods of ascertaining such meaning. The Uttara Mimamsa (or Vedanta) philosophy of Vyasa is the crowning point of Indian philosophy and shows the true nature of the world and the soul and the Oversoul.

Thus the *Astika Shaddarssani* (the orthodox systems of thought) carry forward the main stream of Hindu religious ideas. The Nyaya and Vaiseshika systems have much in common. The former stresses the logical analysis of the universe while the latter stresses *Visesha* or the principle of diversity as being of the stuff

of things. Both are systems of realistic and pluralistic thought. The Nyāya sytem postulates nine dravyas or substances viz. the five elements and time and space and mind and soul (atman). The souls are infinite in number and are said to be eternal and omnipresent. Each soul is characterised by knowledge and desire and volition. The mind is atomic and eternal. The categories (padārthas) other than dravyas are guna, karma, samanya, visesha, samavāya, and abhāva (quality, action, universals, particulars, necessary, relation, and negation). Both systems adumbrate the atomic theory. They teach also that the God is omnipresent and eternal consciousness and initiates and guides the world—process in accordance with *Karma.* God is regarded as proved by reason rather than by revelation whereas the Vedanta takes the view that God is predicable only through revelation. His reality is said to be proved by the fact that the world being an effect must have had a cause and that the cosmic law implies a law-giver and that the cosmic justice implies a cosmic ruler. So far as noctics are concerned the Nyaya school postulates four means of valid knowledge viz. perception and inference and scripture and comparison (pratyaksha, anumana, sabda and upamana) whereas the Vaiseshika system admits only perception and inference. Both the systems say that dharma and adharma are two qualities (visesha gunas) of the soul. Dharma and Adharma could be seen by the man of purified vision. The goal is *apavarga* i.e. the removal of pain by attaining a right realisation of the nature of the soul.

Thus the Nyaya and Vaiseshika systems, though pluralistic, affirmed the Soul and God while lessening and

controlling human egoism and desire, whereas Buddhism did not affirm the Soul and God and Jainism did not affirm God, though they did great service by lessening and controlling desire. The Sankhya and Yoga systems carry forward the central religious ideas of India even further though not in their plenitude. While the Nyaya and Vaiseshika schools affirm the pluralism of souls and multiple causes for the universe, the Sankhya and Yoga systems while affirming the pluralism of souls trace the universe to the evolution (Pariṇāma) of a single final cause viz. Prakriti which has triple guṇas viz. sattwa and rajas and tamas (balance and activity and inertia). In fact these urge the dualism of Purusha (Spirit) and Prakriti (matter). The Sānkhya system affirms that Purusha is pure eternal changeless omnipresent chaitanya (consciousness) and that it is the *Sannidhi* (proximity) of Purusha that causes the dynamism of Prakriti which holds the Purusha in its fascination. The dynamism of Prakriti leads to creation by way of emergent evolution, the evolutionary series being Prakriti, Mahat, Ahamkāra, Manas, 5 sensory organs, 5 motor organs, 5 tanmatras (subtle elements) and 5 gross elements (bhutas)—all these being the twenty four categories. Prakriti is said to be *Jada* (insentient). While the Sānkhya says that the proximity of Purusha is the cause of evolution and does not affirm or deny God, the Yoga system affirms God (Iswara) but makes him merely the perfect and omniscient and omnipresent Purusha who is the teacher of all and who is separate from the Prakriti and the Purushas (souls). The Yoga affirms also that devotion to Iswara will lead to Samādhi (emancipation) though there are also other forms of meditation leading to such emancipation. Both the

Sankhya and Yoga systems affirm Karma and reincarnation and liberation. What transmigrates is the *Lingasarira* (subtle body) consisting of the ten organs of sense and mind and buddhi and ahankara and the five tanmatras (suble elements). The goal is *Kaivalya* or separation of Purusha from Prakriti. Such emancipation is stated to be of the nature of freedom from pain. But there is no affirmation of that state being one of positive eternal infinite bliss.

The Purva Mimāmsa and the Uttara Mimāmsa and go together and form the central part of the Indian religion. The Purva Mimamsa proves the infallibility of the Veda and its supremacy among the Pramānas (valid sources of right knowledge). It deals with the Karma Kanda (ritualistic portion of the Vedas) leaving the Uttara Mimāmsa to deal with the Jnāna Kanda (Upanishads). The Purva Mimamsa is a pluralistic system and affirms the plurality of souls. The soul is said to be eternal and omnipresent. Karma is the cause of bondage. Dharma will eventually lead to Moksha or liberation. Hence there arises the necessity of performing the actions enjoined by Scripture (Nitya Karmas). The state of liberation is one of absolute freedom from all pain.

The Mimamsa Sastra is divided into the Poorva Mimamsa of Jaimini dealing in 12 chapters (adhyayas) with the Karma Kanda (ritual) portion of the Vedas and the rules of Vedic interpretation and the Uttara Mimamsa of Badarayana dealing in four Chapters (adhyayas) with the Jnana Kanda (philosophical) portion of the Vedas. The very word Mimamsate occurs in the Vedas and means matters of doubt and discussion in

regard to rituals and doctrines. The Vedic Sakhas came into being owing to differences in tradition and belief and ritual consequent upon sheer lapse of time. The Mimamsa Sutras of Jaimini deal with various moot questions relating to rituals. Madhvacharya's Jaimininyayamāla is a famous commentary on them in verse. He has written an extensive prose commentary on the above called Jaimininyayamālāvistara. Prior to it were Sabaraswami's bhashya on the sutras of Jaimini, Kumarilabhatta's Varthika on it, and Parthasarathi Misra's Sastra Dipika. Artha Sangraha of Laugakshi Bhaskara and Apodeva's Mimamsanyayaprakasa are two famous but brief and terse treatises on Poorva Mimamsa.

Poorva Mimamsa became important because of the diversity of sacrificial custom and tradition and technique which necessarily and inevitably arose because the description of the sacrifices in the sacred texts was incomplete and obscure and because it was felt that it was necessary to rest the doctrine of sacrificial performances on a sound incontravertible logical basis. Certain inherent difficulties found in the Vedas necessitated the Mimamsa. The portions of the Vedas relating to the same sacrifice are sometimes not contiguous but are separated by other topics. Sometimes we find different passages giving different priorities to certain sacrificial acts. Sometimes the question whether an act is an independent sacrifice or a subordinate portion of a sacrifice is in doubt. These and other doubts could be set right only by a Mimamsa or inquiry well-grounded in rationalistic methods. Thus Mimamsa is an aid to Yajna-prayoga (sacrificial technique).

The earliest *bhashya* (commentary) on Jaimini's Mimamsa Sutras is that of Sabaraswami, though there were earlier *writtis* (brief expositions). Kumarila Bhatta's exposition came later. Prabhakara's exposition came yet later. The expositions by Devasvamin and Sucharitamisra and Parthasarathi Mistra (anthor of Sastra Dipika) and others came even later. Appaya Dixiter Mayukhāvali was a commentary on Parthasarathi Misra's Sastra Dipika. Like the Nyaya-Vaiseshika, the Poorva Mimamsa propounds the objective reality of the world by refuting the subjectivism and nihilism of the Buddhistic schools of thought. It propounds the doctrine of *Apoorva* as being the link between an action and its result. Jaimini was silent about the existence of God and the Soul. The Poorva Mimāmsa thinks that God need not be postulated as the giver of the fruits of Karma, as *apurva* can generate such fruits by itself. This view is crutinised and negatived by Badarayana in his Uttara Mimamsa. We must not think that Jaimini denied God or Soul. His main task was the establishment of the authority of Vedas. Later writers (Sabarasvamin and Kumarila) brought in Soul and Atman also. They bring in also Moksha in addition to abhyudaya (life in swarga or heaven).

Thus the entire Vedas, excluding the Upanishads, treat of dharma i.e. acts of duty, the most important of them being the sacrifices which lead to the joys of heaven. The Vedas are eternal and describe such sacrifices and their fruits. They consist of the Mantras and the Brahmanas. The Mimamsa proceeds to divide the contents of the Vedas into vidhis (positive commands), mantras, names (namadheya), nishedhas (prohibitions)

and explanatory and non-mandatory passages (arthavadas). Vidhis are either utpatti-vidhis (main and originative, to which other injuctions are subordinate) which form the most important, rules, and Viniyoga vidhis (which describe the actions and things which are subsidiary in regard to a certain sacrifice). Thus 'Agnihotram Juhoti' (he should perform agnihotra) is an utpatti vidhi whereas Dadhna Juhoti (he should offer the oblation by curds) is a viniyoga vidhi. We have also *Prayoga vidhis* which prescribe the sequence of the various actions connected with a sacrifice. This order of succession in determined by six tests as formulated in the Artha Saugraha. There are also the adhikara vidhis which describe who is to perform the sacrifices. The Mimamsa refers also to Niyama vidhis and Parisankhya vidhis.

The mantras uttered during a sacrifice are the vital cause of the supersensuous result of the sacrifice by means of what is called *Apoorva* which springs from the sacrifice and ushers the result in due time. Namadheya relates to the name of the sacrifice. A nisheda is a prohibitory cammand and is often a *vidhi* in disguise. An arthavada contains only passages indicative of praise and blame i.e. praise of vidhi and blame of nishedha. It is not a necessary element in the spriritual ritual but it induces a person to do a *vidhi* and desist from a *nishedha*. It is of three kinds: (1) bhootarthavada, (2) gunarthavada, (3) anuvada.

The Mimamsa rules of interpretation are valuable even today in deciding questions of Hindu Law and are also valuable as affording guidance in all other matters wherein we must resort to ratiocination to make choices

in life. Narada says: "When it is impossible to act up to the principles of the sacred law, it becomes necessary to adopt a method founded on reasoning, because custom decides everything and overrules the ancient law." I may point out here that Edge C. J. is wrong in saying in 14 Allahabad 67 at page 7 that Jaimini is posterior to the Mitakshara, because the Mitakshara itself expressly applies Jaimini's rules of interpretation. The tradition is that Jaimini was a disciple of Badarayana, and each refers to the other in his Sutras. The rules of interpretation by Jaimini foreshadow many of the interpretation clauses in modern legislation and show how refined was the system of interpretation of legal and other texts in ancient India. The following rules may be remembered in this connection:—

I. The context must decide whether the singular includes the plural and whether the plural includes the singular.

II. The neuter gender indicates that the both masculine and feminine genders are intended. The context will show if the masculine gender includes the feminine gender also or excludes it.

III. The meaning of fractions must be taken in their literal sense unless the context shows that they are used indefinitely.

IV. A term must ordinarily be taken in its widest acceptance (sāmānya vivaksha nyaya).

V. The current meaning of a word must prevail.

VI. Where the literal or primary sense of a word is admissible, a technical or a popular or a

secondary acceptation of the word is not proper, unless the context shows otherwise.

VII. The word 'other' (Itara) means "other, *ejusdem generis.*"

VIII. Sometimes the meaning of words will have to be extended or narrowed or restricted (Lakshana and Upalakshana).

IX. The word 'cha' (and) means 'severally.' It is sometimes used also when the cumulative sense is intended.

X. The word 'va' (वा) indicates an alternative.

XI. A text must be construed literally as a general rule. Where the literal meaning is not clear but is ambiguous, we must resort to Linga (i.e. context etc). That interpretation is sound which gives effect to all the words in the text. If the texts are irreconcilable, an option will be presumed.

XII. What is not denied is admitted. An exception must be confined to the strictest limits.

XIII. Veda is superior to reasoning or smriti.

The Poorva Mimamsa Sutras and their expositions devote much time and logic to proving that the learning of the text of the Veda is itself meritorious and that Dharma is of the nature of *chodana* i.e. a command to do an act (चोदना लक्षणोर्थो धर्मः) and that as the Vedas are meant for doing acts all other passages in then are purposeless (आम्नायानांक्रियार्थत्वात आनर्थक्यमतदर्थानां). But the Vedas themselves declare that only the knower of the meaning of the Vedas achieves the full benefit (अर्थवित्सकलं

भद्रमस्तुते). Sri Sankaracharya has shown elaborated in his *bhashya* that it is too much to claim that the purpose of the Vedas is to enjoin actions because some declarations of pre-existing facts and truths lead to results without leading to actions. The Mahavakyas have nothing to do with actions but their knowledge leads to the highest bliss.

The basic truth of the Poorva Mimamsa is that the Vedas are *anādi* (beginningless and eternal) and *apaurusheya* (promulgated by a person). It is said that the Vedic religion had no founder. There is much beauty and truth in this view. But other scriptures are attributed to God and are said to have come into being at a specified time. God is not a mere human author. *Exhypothesi* he is perfect, eternal, supreme. A scripture attributed to God is as high an authority as any apaurusheya and anādi work. In fact, the Agamas are attributed to God Siva or God Vishnu.

It must also be remembered that the Vedic sacrifices fell largely into desuetude and disfavour after Buddhism arose and have been largely superseded by Agamic rituals based on Ahimsa. Vegetarianism gained the upper hand in the national diet. The Tengalai sect of Vaishnavas frowned an animal sacrifices and the Dwaitis or Madhwas began the new technique of Pishta-pasu (animal forms made of rice-flour). Thus much of the Poorva Mimāmsa does not relate to the living Hindu religion and culture.

It is in the Uttara Mimamsa or Vedanta that we find the very heart of the Upanishads. The Uttara Mimamsa is contained in the Vedanta Sutras of

Badarayana. Its great merit is its thorough balance of view. It gives *Karma* its place but says that it is a preliminary to *Jnana* which alone will bring liberation. It affirms the Atman. It affirms Veda and it affirms Brahman. It has had many commentaries. The most famous of these are those of Sankaracharya and Ramanujacharya and Madhvacharya and own the allegiance of the bulk of the Hindus today.

Sankaracharya's interpretation is Adwaita (non-dualism). According to it the ultimate reality is the Absolute (Nirguna Brahman) and there is perfect identity between Atman and Brahman. The world has only a relative reality and is stutified by *Jnāna* (knowledge). Sankaracharya affirms that the universe is not an evolute of Brahman as the Absolute cannot evolve but is only a phenomenal appearance of Brahman. He affirms that the soul is one with Brahman which is eternal and infinite Sachchidānanda (being, knowledge, and bliss). He teaches that it is *adhyasa* or the superimposition of the nonself on the self as the result of avidya (nescience) that is the cause of all misery. In his scheme of thought, ethics and ritual and devotion to God have a very important place as *sadhanas* (means) of liberation. His followers are worshippers of both Siva and Vishnu in the realm of devotion.

In Sri Ramanujacharya's system Brahman is described as having infinite auspicious qualities and as being separate from the souls and the world. At the same time unity is affirmed by saying that the souls and the world are the body of Brahman. Thus the tattwatraya (three categories) viz. chit, achit and Iswara form one entity, the two former being dependent on the

last. He being their soul and they being His body, their relation is aprithaksiddhi (inseparable unity). All things are but modes (prakaras) of Brahman. According to Sri Ramanuja the soul is atomic in size but has got dharmabhutajnāna i.e. the attribute of infinite knowledge.

In Sri Madhwacharya's system, Panchabheda i.e. the separateness of God Vishnu from matter (jada), of Jada from Jada, of Jiva from Jada, of Jiva from Jiva, and of God from Jiva is affirmed. It affirms also gradation (tāratamya) of Ananda in Moksha. It affirms also a gradation of souls, some being free (nitya) and some others being eligible for Moksha (muktiyogyas) and others being fit for hell (nityanarakis or tamoyogyas), There is no real warrant for this view. Even in Gita XV. 20, there is no reference to an eternal hell. Life in hell ends when evil qualities and acts come to an end. Devotion to God makes every one a Dharmatma and leads him to liberation (Gita, IX, 30, 31).

I have given above a brief conspectus of the main darsanas (systems of philosophic thought in India). I have described the Evolution of Indian Philosophy in full in another work. I do not propose to repeat that work here especially as it would swell the size of this work in which my main endeavour is to build and present modern Integral Hinduism.

Thus in India we have had all along from the most ancient times a passionate quest for the reality behind the fleeting phenomena of life. We find also that religion and philosophy were never apart. Both were fused into a unity and sought the meaning of life. Nor did they fail to supervise and govern human conduct in

the realms of individual and social ethics. In short, religion has always aimed in India at the spiritual realisation of God.

As I have dealt *in extenso* in my work on *The Evolution of Indian Philosophy* with the development of Hindu Metaphysics and as it is impossible to describe it in its fulness in a few pages, I shall refer here only to its basic general ideas. The fundamental idea is its assured vision and clear expression of the deathlessness of the soul and its divine destiny of eternal infinite supreme spiritual bliss. Two stanzas one in the Gita and the other in the Vedas—state this truth in unmistakeable terms :

न जायते म्रियते वा कदाचिन्नायं भूत्वा भविता वा न भूयः ।
अजो नित्यःशाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥

("It is never born and never dies nor having been born doth it cease to be. It is unborn, imperishable, eternal, old and ever-new. It is not killed when the body is killed.")

आराग्रशतभागस्य शतधा कल्पितस्य च ।
जीवो भागः सविज्ञेयस्स चानन्त्याय कल्पते ॥

("The soul is to be known as being subtle and atomic and infinitesimal and yet its goal is the Infinite.")

Thus Hindu Metaphysics, though the systems of thought, philosophies, cults, rituals etc. may be of diverse brands, is broad-based on the abovesaid central truth of truths viz. Immortality and bliss—the Bliss of Immortality and the Immortality of Bliss. The scriptures of the Hindus sometimes emphasise the transcience of life and its pleasures and at other

times emphasise the eternal nature of God and the Bliss Divine. Those who read and emphasise the former set of passages call Hinduism a religion of pessimism. Is not the Biblical declaration "Vanity of Vanities! All is Vanity" a supreme example of pessimism? The heart of Hinduism is Ānanda (Bliss). Professor Bosanquet says well: "I believe in optimism but I add that no optimism is worth its salt that does not go all the way with pessimism and arrive at a point beyond it." Hinduism alone has realised and revealed the core of Ānanda (Bliss) in the sheaths of evanescence. Professor Das Gupta says well: "Philosophy owes its origin to the deep-seated human longing after some transcendent finality, and philosophy must be expected to satisfy this longing by ennobling and elevating humanity to its high moral and spiritual destiny." This function of philosophy is most amply and adequately fulfilled by Hindu Metaphysics which is rooted in morality and blossoms in philosophic and religious truth and bears the fruit of God-love and God-realisation.

In the Rigveda is made the bold and sublime declaration Ekam Sat Vipra bahudha vadanti (It is one; the sages describe it variously). The religion of the Rigveda is not Henotheism or Kathenotheism as Professor Max Muller calls it. It is not a mere worship of natural phenomena. The Rigveda affirms the one God who is both immanent and transcendent, and yet asks, as one of the latest English poets, Lord Tennyson, asked in the nineteenth century:

> "The sun, the moon, the stars, the seas, the hills, the plains—Are not these, O Soul, the vision of Him who reigns? Is not the vision He?

It is this idea that is carried in the Upanishads to the highest heights of philosophic speculation and affirmation. They take us from the outward Self to the Immanent Self, from Immanence to Transcendence, and from Transcendence to the Absolute. They lead us to a realisation of the Eternal Sachchidananda (Being—Consciousness—Bliss). The Mahavakyas and the Isavasya Upanishad lead us to the final realisation of the unity and identity of the Individual Soul and the Universal Soul. The Upanishads unhesitatingly and unvaryingly affirm also that God is the material cause as well as the instrumental cause of the universe. At the same time they show the proper place of devotion and duty in a proper view of the universe. They are the source of all the *mantras* and the cults of the later Hinduism and emphasise the need for the adoration of God and the attainment of His grace. The final fulfilment of the Upanishadic doctrine is in the Bhagawad Gita.

Though it is true that the builders of various systems of philosophy—Adwaita, Vishistadwaita, Dwaita, Bhedabheda etc.—have written commentaries on the Prasthanatraya (the Upanishads and the Brahma Sutras and the Gita) in a manner harmonising with their expositions, we must realise that the sources present a consistent view of the universe while the various systems emphasise this or that aspect of the world-view contained in the sources. The six Darsanas —visions of Reality—(Nyaya, Vaiseshika, Sankhya, Yoga, Poorva Mimamsa alias Karma Mimamsa, Uttara Mimamsa alias Brahma Mimamsa) were themselves diverse stresses in the Hindu vision of life. Inside the

Brahma Mimamsa itself diverse stresses have been made by Sri Sankaracharya, Sri Ramanujacharya, Sri Madhwacharya, Sri Vijnanabhikshu, Sri Vallabhacharya, Sri Chaitanya, Sri Abhunavagupta, Sri Meykanda, and other teachers. Sri Madhusoodana Saraswati has shown in his *Prasthāna Bheda* how to harmonise the six Darsanas. We must continue and amplify that method in regard to *Mathas* (the philosophic systems of the Vedanta) as well. This subject is too complicated and intricate to be taken up for discussion in this work. In the *Light of the Agamas,* in *Gita the Liberator,* in *the Problems of the Bhagawad Gita,* and other works, I have essayed that task.

It is further necessary for us to study the Itihasas and the Puranas and the Āgamas and the Tamil hymns etc. to know the full import of the vedic system of philosophy and religion. A resynthesised unified dynamic Hindu religion is absolutely necessary if Hindu culture is to become once again a mighty force in the world. This can happen only when the Pramanas and the Darsanas are studied without exclusions and rejections and we make an endeavour to take the best ideas of all of them and create a new inclusive self-reconciled synthesis. There should be no more Saiva-Vaishnava fights, and no more battles about the superior efficacy of this or that Sādhana; we must have a world-view which will stear clear of illusionism and solipsism as well as crude realism and pluralism; and we must not confuse religion with caste marks or rituals as we were prone to do in the medieval times. The truth of Samanvaya (Synthesis) must be our perpetual guide, philosopher, and friend. We must realise the great truths of Ishta Guru

and Ishta Devata and Ishta Sādhana. We must not let go our hold on yoga which was one of the vital differentia of Hindu Metaphysics. We must enjoy Divine Bliss in Samādhi and yet undertake tasks of service and philanthropy when we come out of trance and function in relation to others observant and observed. Hindu Metaphysics must meet the new forces of modern science and modern democracy and Indian unity and nationalism and must not fold its robe about itself and scorn to notice them or take them into account. Above all it must base itself on its basic ideas viz. Immortality and Divine Bliss and give amply out of its spiritual abundance to the entire world.

It will not be possible in this brief book dealing with the basic aspects of Hindu culture in a brief and indicative and suggestive manner to try to express the immense range and diversity of the Hindu search for the eternal truth. In my work on Indian Metaphysics I have unfolded it in full detail. There is a great unity running through all the apparent diversity and India's search for truth has been continuous and unbroken. Further, philosophy in India has never been a mere speculative effort but has been a way of life and has taught that life is created and sustained by divine power and has a meaning and a purpose and a goal. It is called *Darsana* (seeing). It has always had as its aim the removal of *Avidya* or ignorance which veils from our vision. Such origin and meaning and purpose and goal. Moksha is the removal of such *Avidya* by *Vidya* or *Jnana* (which includes Bhakti as well). Ethics and Philosophy and Religion in India form a trinity in unity and a unity in trinity.

CHAPTER XII

The Concept of God and Universe and Soul

I. Tattwas in Integral Hinduism (Synthesis and Inclusiveness)

A famous verse in the Svetasvatara Upanishad declares that some thinkers regard the world as self-existent, that others regard it as a product of time, and that as a matter of fact it is a self-manifestation and self-projection of Godhead and that God is immanent in it but yet transcends it. That the One has become the Many by His own will (Sankalpa) is the declaration of the Veda. आत्मानं स्वयमकुरुत The so-called material world is the grossest and densest form of the most subtle and immaterial entity. What is the use of asking why the Absolute or Brahman did so, when the Scripture asserts that it is Its nature to do so. That is why we are told आनन्दाद्ध्येव खल्विमानि भूतानि जायन्ते । तेनजातानि जीवन्ति । आनन्दंप्रयन्त्यभिसंविशन्तीति ॥ सदेव सौम्य इदमग्र आसीत् । सऐक्षत बहुस्यां प्रजायेयेति ॥ एकाकीनरमते । Thus the Ananda (Bliss) of the Absolute becomes Rati (Love) and Soundarya (Beauty) by means of the duality of Soul and Oversoul, and of the multiplicity of souls and the manifold beauty of the universe. Creation is therefore due to the free overflow of Ananda. Infinite Bliss must limit itself and become many if it is to become Love and Beauty. Shakti or the potentiality of creation is itself a manifestation of Ananda. Bliss overflows as Love and Beauty in evolution and Love and Beauty flow inwards as Bliss in Involution. We may say also that Bliss becomes Love and Beauty and that Beauty and Love become Bliss or that Bliss is Beauty and Love

and that Beauty and Love are Bliss. Shakta (Brahman) and Shakti are one and the same. In my work on *Shakti* I have elaborated this idea in great detail and cannot do that elaboration once again in this work. In the Shakta cosmogony and cosmology, Maya and Prakriti are only later evolutes of Shakti, being later and increasingly more material transformations of Shakti. From Prakriti come Mahat and Ahamkara and the Tanmatras in succession upto Prithvi, under the stress of the self-activity of Shakti which is itself dynamic because of the will or Sankalpa of God (call Him Brahman or Siva or Iswara or Paramatma or Bhagawan as you will). In Himself He is Brahman or Akhanda Sachchidananda. In relation to the world self-projected by Himself and out of Himself, He is called Paramatma when He is felt to be immanent; He is called Iswara when He is felt to be transcendent; and He is called Bhagawan when He is felt to be the all-perfect, all-wise, omniscient, omnipresent, omnipotent ruler and overlord. When God is viewed in the masculine aspect the name is Iswara. When God is viewed in the feminine aspect the name is Iswari or Shakti. When God is regarded in His creative aspect He is called Brahma or Prajapathi or Hiranyagarbha whereas in his aspect of the created universe, He is called Virāt; when He is regarded in his protective aspect, He is called Vishnu; and when He is regarded in His destructive aspect leading to the involution of the effect in the cause, He is called Siva. To the devotees of Shakti God appears as Devi in Srinagara in Manidweepa. To the devotees of Siva, God as appears as Siva in Kailasa. To the devotees of Vishnu He appears as Vishnu in Vaikunta. To the

devotees of Brahma He appears as Brahma in Satyaloka. In fact the ten upanishads refer only to Satyaloka or Paramapada but not to Vaikunta or Kailasa. The Brahma Sutras also refer to Satyaloka and not Vaikunta or Kailasa. The Puranas refer to these. Let us never forget the fact that there is no gradation or sense of higher and lower among them. The later sectarian grading of one of them as Iswara while labelling the others as jivas is unscriptural and absurd.

Let us therefore not talk any longer about Nirguna Brahman or Jneya Brahman as being higher than the Saguna Brahman or Dhyeya (Upasya) Brahman, though it is true that the modern Adwaitins indulge in such patronising talk. God in Himself is Sachchidananda. That is His innate nature (Sivaroopalakshna). When He wills to become the universe, He is called Iswara. That is His Tatasthalakshana (self-evolved aspect). He cannot be called a Ruler unless there is something to rule. The Trimurthis (Trinity) are aspects of Iswara. Let us not indulge in assertions about Vishnu being Iswara and Siva being jiva or *vice versa*; let us not say that jivanmukti or Sadyomukti (अत्रब्रह्मसमश्नुते) is superior to Videhamukti or Kramamukti. All these hyper—declarations or super subtleties have no real warrant in the highest Pramanas.

The fact is that there are no rational or scriptural grounds for grading Nirguna Brahman above Saguna Brahman. Both are one. In Gita, XII, Verses 2 to 7, Sri Krishna says that like the Saguna Brahma devotees the Nirguna Brahma devotees attain Him alone (मामेव). In Gita XII 31 God is called Nirguna as well as

Paramatma. In Gita XIV, 27 Sri Krishna says: "I am the basis of the eternal Brahman." It is not fair to interpret "I" as Nirguna Brahman or "Brahman" as Saguna Brahman as Sri Sankara has done. Nor is it fair to interpret Brahman in that verse as jiva or as Prakriti or as Veda as some other commentators have done.

The Vishistadwaita view is that God has five aspects viz. Para (trancendental) i.e. Vasudeva (2) Vyuha (emanations viz. Sankarshana, Pradyumna, Aniruddha) (3) Vibhava (i.e. incarnations); (4) Antaryamin (immanent); and (5) Archa (idol). The Vyuhas really mean God in His aspect of vitaliser of the cosmic Tattuvas Mahat (Buddhi) and Manas and Ahankara. All these five aspects are aspects of Saguna Brahman.

I wish to point out also that there is no real warrant for the view that if there is *one* entity, the oneness not merely means that there is none equal and similar (सजातीयभेद) or equal and dissimilar (विजातीयभेद) but also that should be no internal diversity (स्वगतभेद). The Absolute is One and is one with God. The Absolute has no diversity but God has become the world and is immanent in it and transcends it and is hence one but has internal differentiation and diversity. There is no justification for grading Brahmananda (which according to the Taittiriya Upanishad) is the highest bliss into two grades viz. Nirguna Brahmananda and Saguna Brahmananda. Nor is there any justification for saying that if there is Triputi (enjoyer and enjoyed and enjoyment), the bliss is less than the bliss which transcends such Triputi. The trite question, is it better to be sugarcandy or to be sugarcandy, is of no

help in such levels of philosophic contemplation. The Gita describes the traits of the Nishkamakarmayogi and the Dhyanayogi and the Bhaktiyogi and Jnanayogi alike in chapters II and VI and XII and XIV. All of them enjoy infinite bliss (अत्यन्तं सुखमश्नुते) Let us not try to grade infinites.

Apart from this or that aspect of one Ultimate Reality, the Hinduism has always been stressing the oneness of God. It set itself against polytheism or pantheism. The Svetasvetara Upanishad says:

एकोदेवः सर्वभूतेषुगूढः सर्वव्यापी सर्वभूतान्तरात्मा ।
कर्माध्यक्षः सर्वभूताधिवासः साक्षी चेता: केवलो निर्गुणश्च ॥

In the Brahma Sutras (III, 3, 35 and 36), God is declared and proved to be the innermost Reality in all (सर्वान्तरः) after discussing two famous passages in the Yajnavalkya episode in the Brihadaranyakam Upanishad. (यत्साक्षादपरोक्षाद्ब्रह्म, य आत्मा सर्वान्तरः). The famous declaration सदेवसोम्य इदमग्र आसीत एकमेवाद्वितीयं (Chandogya Upanishad) is equally emphatic. Equally emphatic is the Rigvedic declaration Ekam Sat Viprah bahudha vadanthi.

There is a great deal of unreality about the debates and discussions relating to the reality or unreality of the world. The Buddhist philosophy posits the nothingness (soonya) or momentariness (kshanika) of everything. Gaudapada speaks about the Ajatavada and negatives the factum of the universe. Sri Sankaracharya speaks about anirvachaniyakhyati and vyavaharika satya and thus postulates the phenomenal reality and the factual unreality of things. Sri Ramanujacharya affirms the reality of things (satkhyati). Sri Madhwacharya is of

course an out-and-out realist. The world is no doubt a reality which is dependent and changing and perishable (i.e. undergoing incessant change and transformation). If we confine the term Reality (Sat) to a thing which never changes and is always the same, we cannot call the universe by that name. If *asat* is something which is a mere hallucination or illusion or dream or mirage, the world cannot be called *asat*. If the world is the overflow and concretisation of Ananda, we cannot call it as illusion. If as stated above Maya is concretised Shakti and Prakriti is concretised Maya and Prithvi is concretised Prakriti, we cannot dismiss the world as non-existent, as a mere illusion or hallucination.

I feel that what is called vedanta is the summation and consummation of the vedic teaching and contains an integral doctrine, though after Buddhism and Jainism came, sectarian aspects of Hinduism arose owing to the pressure of the Time—Spirit. Buddhism and Jainism arose because of overemphasis and rigidity in Hinduism. But in their turn they developed similar defects. Hinayana Buddhism on its philosophic side went as far as nihilism while its religions and emotional side as developed in Mahayana Buddhism affirmed a large number of divinities though describing them as subordinate to Buddha. Jainism did not regard God as the creator and preserver and destroyer of the universe Hinduism overthrew the new theories of Nihilism with the aid of the ancient Brahman concept and overthrew the new divinities or men raised to such rank by re-stressing the concept of Iswara and Trimurthi as the creator and preserver and destroyer of the universe and the giver of grace and the bestower of

the supreme eternal infinite bliss of liberation and salvation.

It was this integral Hinduism postulating God as the Absolute Brahman and the Adorable Iswara, and the world's reality of a lower order which is derivative from God and dependent on God, and the diversity of Sadhanas and Mukti experiences that specially appealed to the modern western mind. Schopenhauer, one of the greatest of German philosophers, declared that "in the whole world there is no study so beneficial and so elevating as that of the Upanishads" and said :" It has been the solace of my life, it will be the solace of my death". Victor Cousin says : "We are constrained to bend the knee before the philosophy of the East, and to see in this cradle of the human race the native land of the highest philosophy". Frederick Schlegel says: "Even the loftiest philosophy of the Europeans, the idealism of reason, as it is set forthly Greek philosophers, appears, in comparison with the abundant light and vigour of oriental idealism, like a feeble Promethean spark in the full flood of heavenly glory of the noonday-sun—faltering and feeble and ever ready to be existinguished". He says further: "The divine origin of man is continually inculcated to stimulate the efforts to return, to animate himself in the struggle, and incite him to consider a reunion and reincorporation with divinity as the one primary object of every action and exertion". It is such integral Hinduism that appeals to the ordinary commonsense of the common man in India, though the barned men imbued with sectarianism and fanaticism and bigotry disintegrated integral Hinduism and carried on never-ceasing verbal wars.

The supreme affirmation in the Upanishads is that of the identity of Atman and Brahman i.e. that God is immanent and also infinite and transcendent. God is described in all the genders—masculine and feminine and neuter—as Devah or Iswarah, Devi or Iswari, and Brahman. The world is manifest Brahman and is due to God's Power (Shakti). Maya, Avidya, and Shakti are but one entity seen from different standpoints and angles of vision. The ten principal Upanishads concentrate on teaching that God has become the world, is immanent in it and transcends it. The Swetaswatara Upanishad refers to Maya but merely regards it as the Shakti (Daivatma Shakti) of God. When we look at the cosmos and God and regard ourselves as an entity functioning in a body which is a limited product of matter, we call such a limiting experience as Avidya. Maya is said to be the power that projects the world and hides the Absolute for all persons. We may, say that Maya is the sumtotal of the Avidyas or that Avidya is a fraction of Maya. When we look at the universe from the individual and human standpoint and angle of vision, we say that it is the manifestation of Maya or Avidya. When we look at the universe from the cosmic and divine point of view, we say that it is the manifestation of Shakti.

It seems to me that much of the philosophical mentality in India as applied to the ultimate categories was probably coloured by the accidental fact that gender is of the stuff of the Sanskrit language and that all the three worlds Avidya and Maya and Shakti are of the feminine gender. The entire fabric of philosophic speculation about the universe-making power was built

on the Rigvedic passage इन्द्रोमायाभिः पुरुरूपमीयते the essential concept is not deceptive illusion but the potency to become many, to evolve into the variegated totality of worlds and embodied souls. The derivation of Maya as यामा (Yāma—She is who is non-existent) is only a clever *tour de force*. The proper derivation is मीयते अनया i.e. that which finilises and *measures* the infinite. The various Upanishadic passages relating to Shakti are ते ध्यानयोगानुगता अपश्यन् देवात्मशक्तिं स्वगुणैर्निगूढां (Swetaswetara Upanishad) अजामेकां लोहित शुक्लकृष्णां बह्वीः प्रजाः सृजमानाः सरूपां (Do), मायांतुप्रकृतिं विद्यान्मायिनंतु महेश्वरं (Do), तस्याभिध्यानाद्योजनात् तत्त्वभावाद्भूयश्चान्ते विश्वमायानिवृत्तिः (Do), परास्यशक्तिर्विविधैव श्रूयते स्वाभाविकी ज्ञानबलक्रिया च (Do) etc. The One has become the Many. When that aspect is borne in mind we call that potency the Shakti of Brahman. This potency included the three aspects viz. Brahman transforming itself into the universe, Brahman's immanence in the universe and Brahman's transcendence of the universe. When we confine ourselves to the universe into which the Brahman has transformed itself, we call that potency Maya. When in the midst of the multiform and multiplex diversity of things (achit) and souls (chit), we contemplate the apparent limitation of Brahman inside each unit, we call as Avidya that lower and finite potency which is a limitation of the universal potency of Maya which itself is a limitation of the infinite potency of Shakti which itself is only the dynamic potency of the static Brahman. This concept of avidya or ajnana is parallel to the concept of Pāsa (bondage) in Saiva Siddhanta.

Thus *Maya* is a Sanskrit word which has many derivations and many affiliations. It is only the principle of the finitisation of the infinite. The root *Ma* means also to create by giving a form. God is Mayin (the form-maker) and Prakriti is Maya.

मायांतु प्रकृतिंविद्यान्मायिनंतु महेश्वरं ।

(Svetasvetara Upanishad)

The truth that all Namas and Rupas (names and forms) are transcended in the Unity of the Absolute does not mean that except at that supreme level the world is an illusion or a hallucination or a self-deception or a self-hypnotisation or a dream. The Infinite can manifest itself only by limiting itself. Maya is thus the self-limitation of the Infinite into innumerable finites. The finitising adjunct is the Lingasarira i.e. life and the mind and the senses. When we realise that the self-limitation is because of the potency of creative Ananda to distribute itself out of its desire for the manifestation of its joy, we call it Shakti. When we realise that it is easy and effortless for God to do so, we call it Lila i.e. a sportive overflow of the Divine into the Cosmos. When we realise that it is of the nature of Love to make the One Infinite become the many finites and to attract the finites to one another and to the Infinite, we call it Prema or Daya. We call this Mystery as Maya. It is inexplicable but it is the nature of Brahman.

देवस्यैषस्वभावोऽयं ।

It seems to me that those who interpret Sri Sankara's doctrine of Maya as the teaching that the universe is a mere dream or illusion or hallucination or fiction have overdone his exposition. While denying

Paramarthika Satta (absolute reality) to the world, he says that its existence is not Pràtibhásika (illusion) but is Vyàvahárika i.e. phenomenal, dependent and evanescent. Maya is only that distorted view of the universe which forgets the eternal integrality and infiniteness of Brahman by preoccupation with the diversities of the finitudes of objects which emerge from Brahman and reemerge in Him. The unreal values and valuations of desires for finite objects are expressed in a single concept expressed by the single word *Maya*. Maya is not taking illusion to be reality but is a wrong valuation of a dependent and fleeting reality as an independent and eternal reality. A mystic rises above such wrong valuations but does not regard the world as an illusion or turn his back on it but realises the world as a limited mode of infinite and eternal being and seeks to raise all to that level of realisation by lessening and loosening the grip of desires and increasing the realisation of spiritual unity. He does not scorn or turn away from mortality but sublimates it by love which rises to a realisation of Unity. He steps into the ethical life and sublimates it into the spiritual life. Goodness is the flower which becomes the fruit of godliness. On the whole the teaching of the original integral Vedanta which existed before the time of the first Buddhistic thinkers was as follows. The universe is real i.e. it is not a fiction or a hallucination or a dream or an illusion or a mirage. It is a dependent derivative fleeting ever-changing reality. The jivatman or individual soul is God in a state of relation to a limited body. It is an amsa (fragment) or a prakara (aspect) of God so long as it feels that it is in a body—a perishable earthly body or an imperishable

aprākritha shudda sathva body in Paradise. But it can shed all bodies—perishable or imperishable—and realise its absolute oneness with Brahman in Nirvikalpa Samadhi as Infinite Supreme Eternal Sachchidananda. Such an affirmation is found not only in the Upanishads and in Shankara but also in Plotinus in the ancient west and in Spimoza in the mediaeval west and in Bradley and Bosanquet in the west today. It is to the eternal glory of Shankara that he gave the Mahavakyas (Prajnanam Brahma, Ahambrahmasmi, Ayamatma Brahma, Tattuvamasi) a natural interpretation and the place of primacy and showed how there is a supreme experience in which Brahman in its unity and integrality (not as a plenum of God and world and souls) is experienced as a factum of consciousness by a process by which the prismatic colours are experienced as "the white radience of eternity" by the person who seeks Adwaita Mukti in Nirvikalpa Samadhi, though the prismatic colours of the diversity of the matter and the diversity of souls will continue except for such a person. The prismatic colours are but aspects of the white light and are not different from it. When electricity becomes positive and negative, their union results in light. The mind is the level of incandescent radiance where the Atmic Energy and the Matter-Energy meet. I am of the view that Sri Shankaracharya's is the most universal mind produced in the post-Upanishadic and post-Gita age and that he did his best to systematise and harmonise Hindu religion. He has been misunderstood in later times and sought to be drawn away to pure idealism and acosmism. He affirmed the unity and integrality of Brahman and the

identity of Brahman and Atman. And yet he dared affirm that, in spite of Brahmán being one (Ekam), Brahman is realised both as Nirguna and Saguna (द्विरूपं हि ब्रह्मावगायते नामरूपविकारभेदोपाधिविशिष्टं तद्विपरीतं च सर्वोपाधि वर्जितं—Commentary on the Brahma Sutras, 1, 1, 12). In his commentary on the Brahma Sutras (I, 1, 4) he clearly and boldly stated that Jnana is Vastutantra (knowledge is due to the object). ज्ञानंतुप्रमाणजन्यं । केवलं वस्तुतन्त्रमेव तत्. He affirmed also that Avidya is positive (भावरूप). Thus he never encouraged extreme idealism or solipsism. His Anirvachaneeya Khyati is really a departure from Goudapada's Ajatavata. The Adwaitins believe that the realisation of the Absolute is due only to the grace of God (ईश्वरानुग्रहादेव पुंसामद्वैतवासना). Sri Sankara was a great devotee and his poems of devotion are among the finest in the world. He was a tireless worker for Lokasangraha (universal welfare).

Sri Ramanuja helped to correct the emphasise of post-Sankara Sankarites towards solipsism and acosmism and their exaltation of Jnana over Bhakti and Karma but he overdid the doctrine of reality (satkhyati) by affirming that our dream — phenomena are realities created by God. Our analysis and research of dream—phenomena will clearly show us that dream—phenomena are mere mental creations by us under the pressure of Vasanas acquired during innumerable births. The power responsible therefor is the only the creative potency of the human mind. Thus Sri Shankaracharya's analysis of dreams is sounder and truer than Sri Ramanuja's analysis. In the Brihadaranyaka Upanishad

passage न तत्ररथा न रथयोगा न पन्थानो भवन्त्यिथरथान्रथयोगान्पथः सृजते (There are no chariots or yokings to chariots or roads in the dream-world. He creates chariots and yokings to chariots and roads), the word सृजते (creates) obviously refers to the human soul functioning in and through the mind. The equation of the fleeting dream—reality to the stable though changing reality of the waking world is as untenable as the *vice versa* view. The differences between the two kinds and orders of reality are elaborately discussed in the Brahma Sutras (III, 2, 1 to 6).

Sri Ramanujacharya's doctrine of Sarira–Sariribhava (body–soul) relationship) as between the world and souls (achit and chit) on the one land and God on the other hand, while emphasising the Antaryami concept of the Upanishads, overdid such emphasis by obvious anthropomorphism and denied Brahman in itself free from all embodiment and further denied the experience of the identity of Jivatma and Brahman and the reality of Jivanmukti. Sri Madhwacharya also helped to enforce the concept of the Personal god and the importance of Bhakti (Devotion) to Him but went so far to emphasise differences while affirming reality that the concept of a multiverse effectively superseded the concept of a universe in his system. According to him God stands apart from the universe and is only the Nimitta Karana (efficient cause) of the universe and is not its material cause. Other teachers gave us new combinations and recombinations of these systems and gave us their own views of the universe. The time has now come to go to the source-books and the incarnations and the maharshis of ancient times and realise and

formulate the integral Hinduism (Purnādvaita) of the pre-Buddhistic days especially as enunciated in the Bhagawad Gita which is the Supreme Book of Hinduism and whose teachings have been expanded by Sri Krishna Himself in the eleventh skandha of Srimad Bhagawata, the substance of which has been expounded by me in a recent work, and which in reality is the earliest and most authoritative bhāshya (commentary) on the Gita by the divine author of the Gita Himself.

We must never forget that the integrality (Poornatwa) of Brahman is not in any way effected by the diversity and variety and multiplicity of the universe. The famous verse:

पूर्णमद:पूर्णमिदं पूर्णात्पूर्णमुदच्यते ।
पूर्णस्यपूर्णमादाय पूर्णमेवावशिष्यते ॥

(That is full and infinite. This is full and infinite. Fulness and infiniteness arises out of fulness and infiniteness. If we take away fulness and infiniteness from fulness and infiniteness, what remains is fulness and infiniteness) expresses this truth. In the Gita this idea is expressed illustrated in another way.

यथाऽकाशस्थितो नित्यं वायुस्सर्वत्रगोमहान् ।
तथा सर्वाणिभूतानिमत्स्थानीत्युपधारय ॥ (IX, 6).

(Know that, just as the vast wind which goes everywhere is in Akasa, so are all beings in Me).

Just as Akasa (ether) evolves into Vayu (atmosphere) without ceasing in the least to be itself and pervades it and yet transcends it, even so does God become the universe and pervade it and yet transcend it. In the terminology of the Shakta philosophy, this is

called Avikariparinama (Integral Creative Evolution). While in Parinama what changes is subtracted from what is changed, there is no such subtraction or diminution in Avikari Parinama. Vivarta on the other hand is only apparent change, there being really no change at all, just as the rope appear sto be a snake or just as water appears in a mirage. The Upanishadic declaration अजायमानो बहुधा विजायते (Himself unborn, He becomes manifold) and the Bhagawad Gita declarations अविभक्तं विभक्तेषु विभक्तमिवचस्थितं-XIII, 16—undivided and indivisible among separate entities and yet seeming divided-and सर्वभूतेषु येनैकं भावमव्ययमीक्षते। अविभक्तं विभक्तेषु तज्ज्ञानं विद्धिसात्त्विकं —XVIII, 20—that knowledge is the purest which sees the Eternal One apparently fragmented among all beings—clearly prove the Avikari Parinamavāda.

I know that the Adwaitins swear by Vivartavada (the doctrine of illusory and apparent change) while other schools like Visishtadwaita and Dwaita swear by Parinamavada (the doctrine of actual evolutionary change). The din of the battle of these Vadas has been deafening and tremendous. But there is not as much difference between the correct Vivartavada and the correct Parinamavada as we are taught to believe. In every entity sat and chit and ananda (being and consciousness and bliss) form the Brahman—element and Nāma-Rupa (name and form) form the jagat (universe)—element. The former is changeless but the latter is obviously changing. The waves are but the ocean in essence. It seems to me that Vivartavada emphasises this ever-changing nature of Nama-Rupa and not their being a mere dream or an illusion or a mirage and

teaches also that the Nama-Rupa diversity disappears in Nirvikalpa Samadhi as in sleep, the difference between Samadhi and sleep being that in the latter the Satchidananda of Atman is obscured whereas it is revealed in Samādhi. It seems to me that the Avikari Parinama doctrine is the real junction and fusion and harmonisation of the Vivarta and the Parinama doctrines. The universe is ever-changing; Paradise is changeless; but both are only aspects of Brahman which continues to be integral and infinite and one all the time. We can enjoy Brahman here in this universe or there in Paradise or in Itself.

The crux of the matter is the possibility of the reconciliation of the changelessness which we regard as the nature of Reality and of the endless apparent changes and transformations. One solution is to affirm the changing universe (in its subtle and gross states) to be the body of the unchanging God. That is the Visishtadwaita solution. Another solution is to affirm God as the efficient cause of the universe and Matter (Prakriti) as the material cause and establish a kind of unity in variety by postulating that Matter is obedient to the will of God and that God is immanent in it. That is the Dwaita solution. A third solution is to say that there is no real change and that God is always changeless and that the change and diversity are only apparent as we experience in a dream. That is one aspect of the Adwaitic view and is the essence of Gaudapada's Ajatavada. Another solution is that the diversity of things have a phenomenal (Vyavaharika) reality though from the noumenal (Pāramārthika) point of view there is no diversity or change. That seems to be

Śri Sankara's point of view. The Avikari Parinamavada affirms the reality of the cause and the reality of the effect and controverts the affirmation of the difference between the two and affirms the undivided and integral and infinite unity of God as being in no way negated or lessened by the emergence of the universe from God. It says that what is Mithya (unreal) is not the universe but the concept of the difference of God from the universe and of the universe from God.

It is often thought and said that the Vedic passage वाचारंभणं विकारो नामधेयं मृत्तिकेत्येवं सत्यं (change is but mere naming, the pot is only clay) implies that all change is fictitious and false and illusory. But this corollary does not necessarily follow. The fundamental substance is no doubt clay. But the physical energy and the mental concept of the potter are as real factors as the clay. When the pot is broken we get the broken pieces which on being reduced to powder become the clay once again. But how does it follow that name and form are unreal? Their reality may have shorter duration from the point of view of the time-factor but from the point of view of reality how is the pot less real than the clay? This is true also of the analogy of gold and gold ornament. The analogies of the serpent and the rope, of silver and mother-o'-pearl, of dream, and of mirage are of a different type but why should we regard mere analogy as proof? The analogy of ether and air (Gita, IX, 6) is, in my opinion, far nearer to the truth than the above analogies. God is the eternal and infinite and independent Reality (सत्यस्य सत्यं), whereas the universe has only a fleeting ever-changing finite dependent derivative reality.

Though the Brahma Sutras of Vyasa have been interpreted in diverse ways, yet it seems to me that his world-view is that of the oneness of God and the universe in the sense of the latter being the dynamic aspect of God, of the dependent and changing reality of the world as compared with the independent and unchanging reality of God, of God having become the universe by His sankalpa or will without in any way losing his integrality and infiniteness, of His transcendence of the universe in addition to His immanence in it, and of the liberated soul enjoying the infinite and eternal and supreme bliss of Brahman in His world-aspect or in His immanent aspect or in His transcendental aspect in Paradise (call it Brahmaloka or Vaikunta or Kailasa or Srinagara in Manidweepa etc. as you like) or in the Impersonal Noumenal Absolute or in all of them. In Brahma Sutras (II, 1, 13 to 20) the analogy of the ocean and the waves and of the folded cloth and the cloth spread out are given. I shall refer later on to Brahma Sutras, IV, 4, 10 to 12 in regard to Vyasa's conception of Mukthi or Beatitude.

Further, in Chapter VII Verses 4 to 6 of the Bhagawad Gita, the Lord describes Chit and Achit as His two Prakritis and says that He is the Origin of the entire universe and that there is also the eventual involution of the universe into His own Being. In Chapter XIII Verses 5 and 6 He calls the universe as Kshetra after describing Himself in XIII, 2 as the Kshetrajna. In Chapter IX Verses 4 and 5 He says that He pervades the whole universe by His unmanifest form and that all things are in Him but He is not in them and that all beings are not in Him but are sustained by His glory

(Aiswarayoga) and that He sustains all things but is not in them and that He is the soul of everything and the nourisher of everything. Nowhere in the Gita is there a hint of the unreal or mythical or illusive nature of the universe. No doubt in VII, 13, 14, 25 He refers to the Gunamayee Maya (made of three gunas) and Yoga Maya which hides Him and says that we can cross such Maya by His grace. But nowhere does He say that the world is a mere illusory appearance. As He says in VII, 7, all things are strung on Him as gems on a string.

The Panchabheda doctrine of Sri Madhwacharya is, no doubt, consonant with actual perception by the human eyes. But Reason disproves that view and whispers the contrary view. While the One Supreme being as Antaryamin (Immanent Ruler) links up all things, why should we not see the unity in the diversity? What we see is a universe and not a multiverse, as is clear from Gita, VII, 4 to 6 referred to above. Even the duality of Purusha and Prakriti becomes a Unity because they are only aspects or modes of God. In Gita, XIII, 30 Sri Krishna expressly says that when we see diversity as rooted in unity we attain the infinite Godhead.

यदाभूतपृथग्भावमेकस्थमनुपश्यति ।
ततएव च विस्तारं ब्रह्मसंपद्यते तदा ॥

In Gita XVIII, 19 to 22, He expressly says that that is the highest type of wisdom which realises the eternal undivided unity of divided things and that that is the middling type of wisdom which sees diverse things as totally disconnected and disparate and separate and

that that is the lowest type of wisdom which is unduly attached to a fragment as if it were the whole.

I feel also that in the same way integral Hinduism will have to modify the Vishistadwaita and Dwaita views of the universe. In positing the Sareera–Sariri idea Sri Ramanujacharya placed a proper and vital emphasis on the Antaryamin concept of the Brihadaranyaka Upanishad. But while stressing the aspect of immanence, it did not stress the transcendental aspect or the complete and full and infinite integrality of Brahman along with and despite the universe. Why should God be regarded as bound by and tied to a body or to a form or to a name? Such a view is anthropomorphic in its ultimate analysis. God has become the infinite sky and the formless wind as much as fire and water and earth which have form. Why should He not be Amoorta as well as Moorta? If the Vaishnavas led by Sri Ramanuja tie Him down to the Vishnu form, the Saivas led by Sri Srikanta and Sri Meykandar tie Him down to the Siva form. Why should God be tied down to a masculine form? The Shaktas exalt the feminine form. Their view is certainly as plausible as the masculine outlook. The Upanishads and the Gita and the Bhagawata stand far above such sectarian and partial and limited views. They refer to God as Brahman, Atman, Antaryami, Paramatman, Bhagawan, Vasudeva, Brahma, Vishnu, Siva, Prajapathi, Hiranyagarbha, Devi etc. In the Narayana Upanishad we find many gayatris relating to many deities and also the mantra Om Namo Rudraya Vishnave Mrityor Me Pāhi. The Amritananda Upanishad says that we must ascend the chariot of Omkara and make Vishnu the charioteer

and worship Rudra and seek Brahma Loka. In the Devi Upanishad Devi says that she is Brahman (Sa abraveeth aham Brahmasvaroopini).

I would like, in this connection, to restudy the Isavasya Upanishad from an independent point of view. The first verse

ईशावास्यमिदंसर्वंयत्किंचजगत्यांजगत् ।

तेन त्यक्तेन भुंजीथा: मा गृध: कस्य स्विद्धनं ॥

is one of the supreme declarations of a supreme seer. It means that now the Infinite is regarded as a total of innumerable finite entities having name and form and that we should realise its real and unbroken infiniteness. The infinite has not in any way lost its infiniteness by such finite entities. The finite entities are not illusory or unreal. They emerge from the Infinite (Poorna) and remerge in It, the Infiniteness of the Infinite being in no way affected by their emergence or remerger. If we revel in the finites, desire arises in the finite for the finite. But if we realise the unity of the finites in the Infinite from which they emerge and into which they re-merge, then all desires and attachments are seem to be futile and foolish and the mood of *tyaga* (renunciation) will grow and become habitual; The next verse

कुर्वन्न वेह कर्माणि जिजीविषेच्छतं समा: ।

एवं त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते नरे ॥

shows that tyaga means not inaction but desireless action, not freedom *from* action but freedom *in* action. The test is not the insignia or robes of asceticism but mental detachment (asanga).

This is why the later verses in the same upanishad condemn mere avidya (i.e. mere desireful action without

knowledge) and vidya (mere knowledge without desireless action) and affirm that by combining desireless action with full knowledge we can cross death and attain immortality. Crossing death (Mrityntarana) and attainment (amritanubhava) are not two successive experience but are two aspects of a unitary experience.

अन्धं तमः प्रविशन्तिये ऽविद्यामुपासते ।
ततो भूय इव ते तमो य उ विद्यायां रताः ॥
अन्यदेवाहुर्विद्यया ऽन्यदेवाहुरविद्यया ।
इति शुश्रुम धीराणां ये नस्तद्विचचक्षिरे ॥
विद्यां चाविद्यां च यस्तद्वेदोभयसह ।
अविद्यया मृत्युं तीर्त्वा विद्ययाऽमृतमश्नुते ॥

(Verses 9 to 11.)

The next three verses in the Isa Upanishad are the most difficult of all.

अन्धं तमः प्रविशन्ति ये ऽसंभूतिमुपासते ।
ततो भूय इव ते तमो य उ स्संभूत्यां रताः ॥
अन्यदेवाहुस्संभवादन्यदेवाहुरसंभवात् ।
इति शुश्रुम धीराणां ये नस्तद्विचचक्षिरे ॥
संभूतिं च विनाशं च यस्तद्वेदोभयंसह ।
विनाशेन मृत्युं तीर्त्वा संभूत्याऽमृतमश्नुते ॥

(Verses 12 to 14).

Sri Sankara takes Asambhooti to meen Avidya or Prakriti and Sambhooti to mean Karya Brahman or Hiranyagarbha. In the third verse he takes Sambhooti to mean Asambhooti, and Vinasa to mean Hiranyagarbha. But the more natural meaning of Asambhooti is the Unmanifest and of Sambhooti is the Manifest. If we negate the Infinite Unmanifest we are plunged in

darkness i.e. lose touch with the Causal Reality. If we negate the Manifest i.e. embodied Souls and Matter we lose touch with Emergent Reality. We must therefore realise Reality as the Manifest (Sambhooti) i.e. with name and Form and also the Unmanifest (Asambhooti or Vinasa) i.e. beyond Name and Form. Only then can we realise the fulness of Reality.

The Isa Upanishad then proceeds to remove the veil of solar splendour and show the greater inner splendour of the Spirit.

हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखं ।
तत्वं पूषन्नपावृणु सत्यधर्माय दृष्टये ॥
पूषन्नेकर्षे यम सूर्य प्राजापत्य व्यूह रश्मीन्समूह ।
तेजो यत्ते रूपं कल्याणतमं तत्ते पश्यामि यो साऽवसौ पुरुषः
स्सोऽह मस्मि ॥ (Verses 15 and 16.)

Behind and within the golden splendour of the sun is the more glorious infinite splendour of the Spirit. The splendour of the Sun is not a phantasm or a hallucination or a fiction or dream or a mirage but is a derivative and finite reality as compared with the eternal causal infinite reality. Thus this doctrine goes beyond some forms of Adwaitism which reduce reality to a mere illusion. Then comes the affirmation of the absolute identity of the Sun-sprit and the human-sprit—not mere sareera-sareeri bhava or swa-swami bhava (body-soul relationship or king-subject or proprietor-property relationship). This doctrine goes beyond the the limited but true experiences declared by Visishtadwaitism and Dwaitism.

It is no doubt true that sometimes in the Prasthanatrayas the individual soul is called an *amsa* (mode or

aspect or part or image) of Brahman whereas on others it is asserted to be Brahman itself. (अयमात्मा ब्रह्म, अहं ब्रह्मास्मि, तत्त्वमसि etc.) Some scriptural passages describe the soul as a spark (विस्फुलिंग) from a central fire, Others say: ज्ञाज्ञौ ईशानीशौ । द्वासुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते । That is why amsamsi vada, pratibimba vada, parichchedavada etc. have sprung into existence. Even in the Gita which is described as the essence of the Upanishads, Sri Krishna says in one place ममैवांशो जीवलोके जीवभूतस्सनातनः (XV, 7). Elsewhere He says: क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत (XIII, 2) and अहमात्मा गुडाकेश सर्वभूताशयस्थितः (X, 20). Individual finite Avidya or Ajnana or Adhyasa is a fraction of the Cosmic Infinite Maya. When we relate the Infinite Atman to the finite body and the senses and the mind which are evolutes of Maya though the stage of Prakriti and Tanmatras, we call the Jivatma as part or aspect or mode or image of Atman i.e. Brahman. As Sri Sankara says in his commentary on Brahma Sutras, III, 2, 6: सोऽपितुजीवस्य ज्ञानैश्वर्यतिरोभावो देहयोगात् देहेन्द्रियमनोबुद्धिविषयवेदनादियोगाद्भवति. Even this self-identification of the infinite Atman with a finite embodiment is only to have a new self-realisation of its satchidananda nature by a kind of veiling and unveiling or by a process of forgetfulness and remembrance (नष्टोमोहः स्मृतिर्लब्धा as described in the Gita) or by a process of dissent and reassent or by seeking a state of imperfection to taste the joys of discipline and training and probation like an athlete doing so to taste the highest joys of successful effort or by assuming a state of limitation to enjoy the bliss of a rebound against such limitation,

just as the music of silence becomes the music of sound and song by limiting and tightening a string between two points and then reattains the vaster music of silence or just as a person standing in the heat of the sun feels the cool sweetness of the shade all the more. If we revel in such limited experience, that state is called avidya and samsara and māyā. When the soul identifies itself with the body and acts in the world, it feels joy because of its nature of Ananda and misery because of the limitations of its embodiment and its selfishness. When the soul realises the entire cosmos as its body it enjoys *sayujya* mukti with Iswara as the consummation of sālokya and sāmeepya and saroopya mukti. Shakti as avidya or maya is a finitising force; Shakti as vidya is an infinitising force. When the soul realises its own infinite Sachchidananda nature in Savikalpa samadhi as a mode of Godhead, it enjoys the bliss of Paramapada (Paradise). When it realises its own infinite Satchidananda nature in Nirvikalpa samadhi, it realises itself as the Absolute or Nirguna or Nirvisesha Brahman and enjoys Kaivalya Mukti. Both these experiences are two coeval and coordinate types of beatitude. Let us cease to measure these infinites by the finite yardstick of our minds and to assert a gradation of status between Jivanmukti and Videhamukti, between Kaivalya Moksha and Sayujya Moksha. As a wellknown Sanskrit Verse says:

अचिन्त्याः खलु ये भावानैतांस्तर्केण योजयेत् ।

प्रकृतेस्तु परं यस्मात्तदचिन्त्यस्यलक्षणं ॥

(The verities which are achintya i.e. beyond mind and reason should not be discussed by the technique of

ratiocination. Achintya is what is beyond the ambit of Prakriti (the material universe).

Even the Adwaiti does not say that the soul realising itself as functioning in the body is Brahman. It is the soul that realises that it is not conditioned by the body but is infinite and perfect and eternal that is Brahman. It is the soul beyond all its Kosas (sheaths) that is Brahman.

II. Sadhanas In Integral Hinduism

Man, in his physical and mental vesture, is bound by the law of cause and effect; but in his spiritual nature, he is eternally blissful and free. The self-finilisation of the infinite is for the purpose of the better expression and enjoyment of freedom as against a background of bondage. The infinite music of silence becomes the finite music of song because of strings held tight without becoming loose. The very struggle against the limitation of the senses is itself a way of the self-realisation of our innate freedom. The joy of the infinite super-sensuous experience rising above the limited finite life of the senses is inexpressible. The Upanishadic story of the two birds on a tree is a symbolic expression of this truth. The Infinite has become the Tree and the little bird on the lower branch enjoying the sweet and bitter fruits in the tree and the Great Bird of glorious beauty on the topmost branch which does not care for the fruits but looks with love on the tree and the little bird on it below. The little bird looks again and again at the Great Bird and flies to the topmost branch and attains the same glory as the Great Bird.

Unity in variety is not different from infinite unity. We find in the universe diverse temperaments such as the worker, the devotee, the knower and the man of mystic inner vision. Each rises through his particular sādhana to the same height of siddhi. The various sadhanas or religions are but diverse aspects of the same universal religion i.e. the re-divinisation of man. All the seekers of God wending their diverse ways meet on the plane of God-Realisation. When that realisation comes all doubts vanish and we have the utmost certitude of blissful experience.

ये यथा मां प्रपद्यन्ते तां स्तथैवभजाम्यहं ।
ममवर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥ (Gita, IV, 11).
भिद्यते हृदयग्रन्थिच्छिद्यन्ते सर्वसंशयाः ।
क्षीयन्तेचास्य कर्माणि तस्मिन्दृष्टे परावरे ॥

(Kata Upanishad).

इत्यादि तर्कजालानि स्वानुभूतिर्ग्रसत्यसौ ॥ (Panchadasi).

In respect of sadhanas also, the later sectarian emphasis on this or that sadhana has no real authoritative support in the original Scriptures and has no real support in reason. Some schools of thought emphasise introspective meditation culminating in *samadhi*; others emphasise bhakti; yet others emphasise prapathi (self-surrender); and others emphasise jnana (including sravana and manana and mididhyasana) culminating in sakshatkara (intuitive self-realisation). None of the later schools would allow a similar primacy to Karma-yoga and content themselves with stating that Karma leads only to chittasuddhi (purity of mind).

But, in my opinion, no warrant for these super-subtleties can be found in the source-books of Hinduism.

In fact in Chapter XIII of the Gita, karma and dhyana and bhakti and jnana are shown as independent sadhanas for attaining perfection.

ध्यानेनात्मनि पश्यन्ति केचिदात्मानमात्मना ।
अन्ये सांख्येन योगेन कर्मयोगेन चापरे ॥
अन्ये त्वेवमजानन्तः श्रुत्वान्येभ्य उपासते ।
तेऽपि चातितरन्त्येव मृत्युं श्रुतिपरायणाः ॥ (XIII 24, 25).

(Some see by their endeavour God in the heart by dhyana i.e. introspective and concentrated meditation; others do so by Sankhya or Jnanayoga; yet others do so by Karmayoga; and others, not knowing these paths, perform devotion after learning it from others. They also, accepting sruthi (veda) as the supreme source of truth, cross *samsara* and attain beatitude (moksha). The use of the words " others " (anye) here is significant. The subtlety which says that one of these paths i.e. bhakti is for Mandatamādhikari (the lowest type of aspirant), that Karma is for Mandadhikari, that Jnana i.e. sravana and manana are for the Madhyamādhikari and that dhyana (nididhyasana) is for the uttamadhikari, is absolutely unacceptable. This is how sectarianism distorts the simple and straightforward truth.

The fact is that though Karma may be done without the elements of Bhakti and Jnana, Karmayoga inevitably involves those elements.

असक्तो ह्याचरन्कर्म परमाप्नोति पूरुषः । (Gita, III 19).
कर्मणैव हि संसिद्धिमास्थिता जनकादयः ।

To attempt to say that a Karmayogi attains God only by passing through Bhaktiyoga or Jnanayoga is a sectarian overstatement. To say that the verse in

Gita, III, 20, means only that the striver attains samsiddhi (Jnāna) by and through Karma which merely causes purity of mind is another overstatement. In fact, the Lord, after instancing Janaka instances himself. It is surely wrong to exalt Yajnavalkya over Janaka or Suka or Sri Krishna. The fact is that Karma purified by Karmayoga is not mere Karma but is Karma sublimated by Bhakti and Jnana.

त्यक्त्वा कर्मफलासंगं नित्यतृप्तो निराश्रयः ।
कर्मण्यभिप्रवृत्तोऽपि नैव किंचित्करोति सः ॥ (Gita, IV, 20).

गतसंगस्य मुक्तस्य ज्ञानावस्थितचेतसः ।
यज्ञायाचरतः कर्म समग्रं प्रविलीयते ॥

Thus if a person does work giving up attachment and is in a poised and independent state of mind, he is not a mere doer of action even if he does action. In the case of a person who is free from attachment and who has got spiritual knowledge of the eternal and non-eternal things and who works for the sake of God, all acts and results cease to be a source of bondage. In his case action without attachment goes hand in hand with pure knowledge and pure devotion. In fact, how can he surrender the fruits of action to God, if he does not know and love God?

योगसंन्यस्तकर्माणं ज्ञानसंछिन्नसंशयं ।
आत्मवन्तं न कर्माणि निबध्नन्ति धनंजय ॥ (Gita, IV, 41).

Thus by Karmayoga mere Karma becomes really Karma sanyasa and the spiritual knowledge of such a person removes all doubts. He possesses himself and is free from the bondage of action.

सन्यासः कर्मयोगश्च निःश्रेयसकरावुभौ ।
तयोस्तु कर्मसन्यासा त्कर्मयोगो विशिष्यते ॥
ज्ञेयः स नित्यसन्यासी यो न द्वेष्टि न कांक्षति ।
निर्द्वन्द्वो हि महाबाहो सुखं बन्धात्प्रमुच्यते ॥
सांख्ययोगौ पृथग्बालाः प्रवदन्ति न पंडिताः ।
एकमप्यास्थितः सम्यगुभयोर्विन्दतेफलं ॥
यत्सांख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते ।
एकं सांख्यं च योगं च यः पश्यति स पश्यति ॥

(Gita, V, 2 to 5).

यं सन्यासमिति प्राहुर्योगं तं विद्धि पांडव ।
न ह्यसंन्यस्तसंकल्पो योगी भवति कश्चन ॥ (Gita, VI, 2).

Can there be a clearer statement than this to show the equal value of Karmayoga and Jnanayoga as means (sadhanas) of liberation ?

योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः ।
सर्वभूतात्मभूतात्मा कुर्वन्नपि न लिप्यते ॥
ब्रह्मण्याधाय कर्माणि संगं त्यक्तवा करोतियः ।
लिप्यते न स पापेन पद्मपत्रमिवांभसा ॥ (Gita, V, 7, 10).

The doer of Karmayoga sees himself in all beings and God in all beings and knows and loves God. He works to please God and for the welfare of the world. He shares the joys and sorrows of all men and rejoices in their joys and removes their miseries. He is surely as free from bondage as a meditator or a devotee or a philosophic thinker.

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।
ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥

यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति ।
तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥
सर्वभूतस्थितं यो मां भजत्येकत्वमास्थितः ।
सर्वथा वर्तमानोऽपि स योगी मयि वर्तते ॥
आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन ।
सुखं वा यदि वा दुःखं स योगी परमो मतः ॥

(Gita, VI, 29 to 32).

In spite of this clear declaration, the meaning of these verses is twisted out of recognition. Some commentators say that that the last verse means that just as a man is indifferent to the happenings to himself he is indifferent as to what happens to others And yet these very persons applaud Valmiki's praise of Sri Rama as sharing in the joys and griefs of all:

व्यसनेषु च मनुष्याणां भृशंभवति दुःखितः ।
उत्सवेषु च सर्वेषु पितेवपरितुष्यति ॥

(Ayodhya Kanda, II, 42).

The Karmayogi rejoices in the joys of all and commisserates and relieves their sorrows. Can there be a higher ideal than that? Surely Rantideva of the Bhagawata is not lower than Patanjali or Yajnavalkya or Suka.

At the same time one cannot appreciate Lokamanya Tilak's exaltation of the Karmayogin or his belittling of the other yogas. In fact each commentator's bias and personal predilections carry him farther and farther away from the truth.

No doubt Sri Krishna exalts here and there each of the yogas. Dhyanayoga is exalted in the following verses:

तपस्विभ्योऽधिको योगी ज्ञानिभ्योऽपि मतोऽधिकः ।
कर्मिभ्यश्चाधिको योगी तस्माद्योगी भवार्जुन ॥

(Gita, IV, 46).

भ्रुवोर्मध्ये प्राणमावेश्य सम्यक्
स तं परं पुरुषमुपैति दिव्यं ।
वेदेषु यज्ञेषु तपःसु चैव
दानेषु यत्पुण्यफलं प्रदिष्टं ।
अत्येति तत्सर्वमिदं विदित्वा
योगी परं स्थानमुपैति चाद्यं ॥

(Gita, VIII, 10).

And yet Bhaktiyoga is exalted above all the other yogas.

भक्त्या त्वनन्यया शक्य अहमेवंविधोऽर्जुन ।
ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परंतप ॥ (Gita, XI, 54).

But yet we find the exaltation of Karmayoga also as the supreme sādhana.

श्रेयो हि ज्ञानमभ्यासात् ज्ञानात् ध्यानं विशिष्यते ।
ध्यानात्कर्मफलत्यागस्त्यागाच्छान्तिरनन्तरं (Gita, XII, 12).

Jnanayoga is exalted in the following verses.

श्रेयान्द्रव्यमयाद्यज्ञाज्ज्ञानयज्ञः परन्तप ।
सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते ॥ (Gita, IV, 33).
सर्वं ज्ञानप्लवेनैव वृजिनं सन्तरिष्यसि । (Gita, IV, 36).
ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुतेऽर्जुन ॥ (Gita, IV, 37).

This only means that each yoga can lead us towards the highest beatitude.

In the course of his bhashyas, Sri Sankaracharya refutes again and again the combination of Jnana and Karma (ज्ञानकर्मसमुच्चय) What he means is that you

cannot combine mere action and mere cessation of action. But surely Karmayoga, which has within itself the essence of Bhaktiyoga and Jnanayoga, can coexist with them. How can a man do action in the spirit of dedication to God (Sri Krishnarpana) if he does not know and love Sri Krishna ?

There can be no doubt about the truth that Dhyanayoga (intense introspective concentrated meditation on God in a mood of Samadhi), Bhaktiyoga (continuous loving devotion), Prapathiyoga (complete and loving self-surrender to God), and Jnanayoga (clear and vivid intuitive vision of God based on philosophic study and enquiry and analysis) are stressed clearly in the Gita as means of liberation. And yet commentators are not wanting who exalt samadhi over bhakti and jnana or bhakti over samadhi and *jnana or jnana* over bhakti and samadhi or even exalt prapathi over bhakti. There seems to be no end or limit to logic-chopping in this matter.

The Gita is not content to let the matter rest there. In Gita, XVIII, 50, Sri Krishna says that He will sum up his highest teaching Himself.

बुद्धया विशुद्धया युक्तो धृत्यात्मानं नियम्य च ।
शब्दादीन् विषयांस्त्यक्त्वा रागद्वेषौ व्युदस्य च ॥
विविक्तसेवी लघ्वाशी यतवाक्कायमानसः ।
ध्यानयोगपरो नित्यं वैराग्यं समुपाश्रितः ॥
अहंकारं बलं दर्पं कामं क्रोधं परिग्रहं ।
विमुच्य निर्ममः शान्तो ब्रह्मभूयाय कल्पते ॥
ब्रह्मभूतः प्रसन्नात्मा न शोचति न कांक्षति ।
समः सर्वेषु भूतेषु मद्भक्तिं लभते परां ॥

भक्त्या मामभिजानाति यावान्यश्चास्मि तत्त्वतः ।
ततो मां तत्त्वतो ज्ञात्वा विशते तदनन्तरं ॥

(Gita, XVIII, 51 to 55)

Thus Sri Krishna emphasises the synthesis of the yogas (poornayoga) as the best of all yogas because in many persons there is a poise and balance of service and mysticism and devotion and knowledge whereas in some person one or another of these is preponderant. Even the Brahmabhoota continues to be a devotee and rises to an intenser realisation of God and becomes one with God and with all creation.

The fact is that it is the sublimated mind that gets the vision of God. There are men of active temperament, men of devotional temperament, men of mystic temperament, and men of inquiring and analytical and philosophic temperament. Further, we see also men who combine all these temperaments. Swami Sivananda says well: "The yoga of synthesis is the most suitable and potent form of sādhana. *The yoga of synthesis alone will bring about integral development*. The yoga of synthesis alone will develop the head, heart and hand and lead to perfection. To become harmoniously balanced in all directions is the ideal of religion. This can be achieved by the practice of yoga of Synthesis. Man is a strange complex mixture of will, feeling and thought.

To behold the One Self in all beings is Jnana, wisdom; to love the Self is Bhakti, devotion; to serve the Self is Karma, action. When the Jnanayogi attains wisdom he is endowed with devotion and selfless activity; Karmayoga is for him a spontaneous

expression of his spiritual nature, as he sees the One Self in all. When the devotee attains perfection in devotion, he is possessed of wisdom and activity. For him also Karmayoga is a spontaneous expression of his divine nature, as beholds the one Lord everywhere. The Karmayogin attains wisdom and devotion when his actions are wholly selfless. The three paths are in fact one, in which the three different temperaments emphasise one or other of its inseparable constituents. Yoga supplies the method by which the Self can be seen, loved and served.

The yoga of Synthesis alone is suitable for this modernage. The four yogas are inseparable. Service purifies, expands the heart. Service unifies. Love unifies. Without service and love you cannot dream of attaining Advaitic realisation or oneness even in crores of loves. Love is involved in service. Service is love in expression. You serve only when you love a man. Knowledge is diffused love and love is concentrated knowledge. Karmayoga is always combined with Bhaktiyoga or Jnanayoga. The yoga of synthesis is suitable for this modern age.

(Yoga of Synthesis pages 10 to 16).

Thus beatitude is attained by one or another, or by a combination of some or all, of the yogas (paths). Yet all the scriptures, and especially the Gita, speak with one voice that Bhaktiyoga is the easiest and most efficacious yoga and is the path most suited to the majority of persons. The Vaishnava exaltation of Prapatthiyoga as an independent yoga by itself, as being suited to all, and as being superior to all the other yogas and even to Bhaktiyoga, has no real warrant in the Gita

or elsewhere. Prapatthi or surrender to God is a vital element in all the Yogas. In the eleventh skandha in the Bhagawata which is Sri Krishna's own bhashya on his own Gita, he says:

निर्विण्णानां ज्ञानयोगो न्यासिनामिह कर्मसु ।
तेष्वनिर्विण्णचित्तानां कर्मयोगस्तुकामिनां ॥

यदृच्छया मत्कथादौ जातश्रद्धस्तु यःपुमान् ।
ननिर्विण्णो नातिसक्तो भक्तियोगः फलप्रदः ॥

(XI 20, 7 and 8).

Most people have neither over-attachment nor over-detachment to the objects in the world.

It is true that the word Guhyatama is used in regard to what are called charama *slokas* in the Gita (XVIII, 65 and 66). But the same word is found in Chapter IX Verse 1. The words Rajaguhya and Pavitram Uttamam are found in IX, 2. They relate to Jnana combined with Vijnana. In IV, 3, we find uttamam rahasyam in regard to Karmayoga. The Lord uses the words प्रपद्यते and भजते as being synonymous words (IV, 11; VII, 14, 15, 16, 19, 20, 27; VI, 31, 47; IX, 13, 30, 24; X, 8; XV, 19). The fact is that Prapatthi is an essential element in Bhakti and Bhakti is an essential element in all the yogas.

युक्त आसीत मत्परः । (II, 61).

मयि सर्वाणि कर्माणि सन्न्यस्याध्यात्मचेतसा ॥ (III, 30).

ब्रह्मण्याधाय कर्माणि सङ्गं त्यक्त्वा करोति यः । (V, 10).

योगिनामपि सर्वेषां मद्गतेनान्तरात्मना ।
श्रद्धावान्भजते यो मां स मे युक्ततमोमतः ॥ (VI, 47).

अनन्यचेताः सततं यो मां स्मरति नित्यशः ।
तस्याहं सुलभः पार्थ नित्ययुक्तस्य योगिनः ॥ (VIII, 14).
भक्त्या त्वनन्यया शक्य अहमेवंविधोऽर्जुन ।
ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परन्तप ॥ (XI, 54).
मयि चानन्ययोगेन भक्तिरव्यभिचारिणी ॥ (XIII, 10).

Sri Krishna then proceeds to equate the Saguna Brahma Upasana and Nirguna Brahma Upasana. Both lead to the attainment of Him. Let no one think that Nirguna Brahmam is different from Saguna Brahmam. The only difference between the two paths is that the Nirguna Brahma Upasana is difficult while the Saguna Brahma Upasana is easy, because God Himself uplifts and liberates us and speeds up our effort and crowns it with success. It is much easier to fly to our destination than to walk to it over hard and stony and thorny ground.

मय्यावेश्य मनो ये मां नित्ययुक्ता उपासते ।
श्रद्धया परयोपेतास्ते मे युक्ततमा मताः ॥
ये त्वक्षरमनिर्देश्यमव्यक्तं पर्युपासते ।
सर्वत्रगमचिन्त्यं च कूटस्थमचलं ध्रुवं ॥
सन्नियम्येन्द्रियग्रामं सर्वत्र समबुद्धयः ।
ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः ॥
क्लेशोऽधिकरस्तेषामव्यक्तासक्त चेतसां ।
अव्यक्ता हि गतिर्दुःखं देहवद्भिरवाप्यते ॥
ये तु सर्वाणि कर्माणि मयि सन्न्यस्य मत्पराः ।
अनन्येनैव योगेन मां ध्यायन्त उपासते ॥
तेषामहं समुद्धर्ता मृत्युसंसारसागरात् ।
भवामि नचिरात्पार्थ मय्यावेशितचेतसां ॥ (XII 2 to 7).

III. Phala or Moksha (Beatitude) in Integral Hinduism.

All philosophic thinkers are agreed that the goal of life is salvation or liberation or beatitude or paradise. This state of existence is not mere cessation from pain but is supreme eternal infinite happiness. But once the thinkers begin to define clearly what is a mere nebulous indefinite statement their mutual contradictions and self-contradictions become more and more clear and irreconcileable. Some of them merely use the expression Akhanda Ananta Satchidananda. They say that such Brahmananda is beyond mind and speech and is attainable here now (अत्र ब्रह्मसमश्नुते)—*Kata* Upanishad). इहैवतैर्जितःसर्गो: — Gita, V, 19). The Brihadaranyaka Upanishad says that in the case of a liberated soul there is no going of the soul elsewhere but there is merger here and now (IV, 416). Others say that such paradise is Vaikunta or Kailasa or Satyaloka or Srinagara or Manidweepa. Anyhow they say that there is no return from it (अनावृत्तिः शब्दात्—Brahma Sutras, IV, 4, 22). They place it higher than swarga (heaven) from which a soul which attains it must come out to the earth at some time or other (क्षीणेपुण्ये मर्त्यलोकं विशन्ति—Gita, IX, 21). They say that it can be reached only after death. The Brahma Sutras say that the liberated soul has God's bliss but not God's governance of the universe (IV, 4, 17 to 22). There are also learned descriptions of Devayana or Archiradi Marga, Pitriyana or Dhoomadi Marga, Krama mukti etc. There are also further learned descriptions of Salokya, Sameepya, Saroopya, Sayujya and Kaivalya Mukti. It seems to me that the only basic differentiation is between desirefulness and desire.

lessness. Desireful actions or upasanas praying for worldly results take us only as far as Swarga or Pitriloka but desireless unattached action or meditation or devotion or self-surrender or knowledge leads us to one or another of equally supreme and equally eternal and equally infinite types of beatitude.

Though in the Puranas Vyasa refers to Brahmaloka and Vaikunta and Kailasa and Srinagara etc., yet in the Brahma Sutras and the Gita he stresses the perfection of bliss in Mukti and the non-separation of the Soul from the Oversoul and the non-return of the liberated soul into samsāra without specifying any named loka or locus of the Oversoul. Sri Krishna refers in the Gita to Amrita (II, 15; XIII, 12; XIV, 20), Madbhava or My Being (IV, 10; XIV, 9), Mama Sādharmya or My likeness (XIV, 2), Avyayam Sāswatam padam or imperishable eternal abode (XV, 5; XVIII, 56), Paramam Dhama or supreme abode (XV, 6), Paramsthanam or supreme abode (VIII, 28), Parām gatim or (supreme attainment or goal (VIII, 13; XVI, 22, 23), Pravesa or absorption into the Lord's Being (XI, 54; XVIII, 55) etc.

The later tendency in Hinduism was unfortunately otherwise. Sri Sankaracharya is prepared to go so far as to say that even existence in Paradise (Paramapada) is only a kind of abhyudaya (see his bhashya on Brahma Sutras, III, 3, 31 where he says सर्वासामेवाभ्युदयप्राप्तिफलानां सगुणानां विद्यानामविशेषेणैषा देवयानाख्यागतिर्भवितुमर्हति ।) [He confines the term Nisreyasa (supreme beatitude) to the realisation of the oneness of the Soul and Nirguna Brahman. Thus according to him Saguna Brahma

Upasana leads to Kramamukti and is thus a corridor leading to Adwaitic realisation. The Vishistadwaitins, in their turn, regard Kaivalya as being immeasurably lower than the attainment of Paradise and say that Kaivalya is only the soul's self-realisation of itself without the realisation of God and that there is no such experience as that of the identity of the Soul and Brahman. But in theMuktikopanishad, we find a reference to Salokya, Sameepya, Saroopya, Sayujya and Kaivalya as aspects of the bliss of Supreme Beatitude. Sri Rama indicates there that Sayujya is due to Upasana whereas Kaivalya is due to Jnana. He calls the former as Brahmananda- kari and the latter as Pāramarthikaroopini. It seems to me that the proper view is that there are types but not grades of beatitude. Why should beatitude be of one type alone? It is note-worthy that in the Vedanta Sutras (IV, 4, Sutras 10 to 16) Badarayana says that Badari is of the opinion that in beatitude there is no body or senses and that Jaimini asserts that there is the existence of body and senses then and that himself is of opinion that both kinds and types of beatific bliss exist and also that the liberated souls can enjoy different types of the supreme bliss in diverse perfect bodies. Sri Sankara says in his bhashya on the above sutras: "when he craves bodiless beatitude he gets it and when he craves embodied beatitude he gets it, because his craving fulfils itself and cravings differ."

यदासशरीरतां संकल्पयति तदासशरीरो भवति
यदात्वशरीरतां तदाऽशरीर इति ।
सत्यसंकल्पत्वात् संकल्पवैचित्र्याच्च ॥

The only possible synthesis that while punyakarmas like Ishtapoortha takes the soul along pitriyana or

dhoomadimarga with a liability to return to the earth for rebirth, dhyana and upasana and bhakti lead the soul along devayana or archiraimārga to Paradise (call it Satyaloka or Vaikunta or Kailasa or Srinagara etc.) as you will where the soul gets a Suddhasattwa body and senses and mind as embodiment and lives in the endless supreme eternal bliss of Salokya, Sameepya, Saroopya and Sayujya. The Upanishads speak also of the disembodied adwaitic bliss of Kaivalya. The Vishistadwaita ranks Kaivalya as lower than Paramapada but that is not the upanishadic concept. The Vishistadwaita does not accept Jivanmukti but the upanishads assert such a mukti (अत्रब्रह्मसमश्नुते). In fact, Vyasa in his last and ripest work, Srimad Bhagawata, takes the matter even to a further stage, because of the diversities of divine desire (सत्यसंकल्पत्वात्, संकल्पवैचित्र्याच्च). Some devotees desire only devotion as the highest beatitude. Some devotees seek only to sing God's glory as the highest beatitude. Some revel in devotion even after attaining Brahmajnana. Some seek only to relieve the sufferings of all. Some seek personal salvation only when all get liberation (sarvamukti).

नैकात्मतां मे स्पृहयन्ति केचिन्मत्पादसेवाभिरता मदीहाः ।

(Bhagawata, VI, 35, 34).

सालोक्यसार्ष्टिसामीप्यसारूप्यैकत्वमप्युत ।

दीयमानं नगृह्णन्ति विना मत्सेवनं बुधाः ॥

(Bhagawata 29, 13).

एकान्तिनो यस्य न कञ्चनार्थं वांछन्ति ये वै भगवत्प्रपन्नाः ।

अत्यद्भुतं तच्चरितं सुमंगलं गायन्त आनन्दसमुद्रमग्नाः ॥

(Bhagawata, VII, 3, 20 .

आत्मारामाश्च मुनयः निर्ग्रन्था अप्युरुक्रमे ।
कुर्वन्त्यहैतुकीं भक्तिं मित्थंभूतगुणोहारः ॥

(Bhagawata, I, 7, 10).

न कामयेऽहं गतिमीश्वरात्परामष्टर्धियुक्तामपुनर्भवं वा ।
आर्तिं प्रपद्येऽखिलदेहभाजामन्तःस्थितोयनभवन्त्यदुःखाः ॥

(Bhagawata, IX, 21, 12).

न नाकपृष्ठं न च पारमेष्ठ्यं न सार्वभौमं न रसाधिपत्यं ।
न योगसिद्धीरपुनर्भवं वा समंजसा त्वा विरहय्यकांक्षे ॥

(Bhagawata, VI, 11, 25).

Thus beatitude is of many kinds and types and all are of the nature of infinite-eternal supreme bliss. The Dwaita theory of gradations of bliss among Jivas and the theory of there being gradations of beatitude in eternity is not in conformity with our source-books and will not be countenanced by Integral Hinduism. A liberated soul (Mukta) who has attained one type of beatitude can seek to enjoy another type or other types of beatitude and revert to the type of beatitude experienced before. Indeed, he may prefer out of love and mercy and compassion to be born many times on the earth to carry out his mission of uplift of all. His innate happiness is in no way lessened by such embodiments. The description न च पुनरावर्तते and the last Vedanta Sutra (अनावृत्तिः शब्दात् अनावृत्ति शब्दा॰) refer only to his not coming to the earth in voluntarily as a result of the compulsory enjoyment of the fruits of desireful action. He can and will get embodiment as the bearer of God's commission to help others to attain salvation. See Sankara's bhashya on Brahma Sutras (III, 3, 32). He points out how Rishi Apantaratamas became Vyasa by Vishnu's command and how Sanatkumara became

Skanda. The ideal of work for Lokasangraha is not only for God as declared in the Gita (III, 22, 23) but also for His devotees if they prefer such a type of beatitude (Gita, III, 25). Let no one think that such a type of beatitude is lower than other types or is of a transcient impermanent character. Such a seeker has no कर्मलेप or कर्मफलस्पृहा (bondage of action or desire for the fruits of action) and is not lower than a dhyani or a bhakta or a jnàni.

कुर्याद्विद्वांस्तथासक्तश्चिकीर्षुर्लोकसंग्रहं ॥ (Gita, III, 25).
ममवर्त्मानुवर्तन्ते मनुष्याः पार्थसर्वशः ॥ (Gita, IV, 11).

न मां कर्माणि लिम्पन्ति न मे कर्मफले स्पृहा ।
इति मां योऽभिजानाति कर्मभिर्न स बध्यते ॥
(Gita, IV, 14).

The establishment of Rama-Rajya or Dharma Rajya or the Kingdom of God on the earth is surely as lofty a realisation of God as merger in Divinity.

Another type of beatitude is the ideal of Sarvamukti. There may be liberated souls which put off their own liberation and absorption in Brahmic bliss until all others attain it. Sri Ramakrishna Paramahamsa has given us the parable of two persons who scaled the wall of a garden. One person saw the beauty of the garden and the luscious fruits there and jumped at once into the garden. The other person did not do so but ran into the village to inform the residents there about the beauty of the garden and take them with him into the garden. Whose is the greater happiness? Who can measure the happiness of each? The only proper view is that all types of beatitude are of the nature of infinite bliss and there is no question of grading them.

The fact is that while a Kevala Jnani enjoys the Brahmic bliss by himself a Siddha Jnani in a state of Sahajanishta may choose any type of Mukti as he likes and yet enjoy infinite bliss in it. A beautiful verse in Varaha Upanishad says that such a yogi who is in Sahaja Samadhi enjoys the full infinite supreme Brahmic bliss even when in multiform contact in the world, just as a dancer who is absorbed in music and tāla remembers all the time the pot on her head. It is not only the sanyasi who pursues the path of Karmasanyasa or Naishkarmya that enjoys such bliss. The devotee, the dhyani, the Karmayogi who surrenders everything to God, and other liberated souls described above enjoy the same measure of infinite bliss.

पुंखानुपुंखविषयेक्षणतत्परोऽपि
ब्रह्मावलोकनधियं नजहातियोगी ।
संगीतताललयवाद्यवशंगताऽपि
मौलिस्थकुंभपरिरक्षणधीर्नटीव ॥

That this inclusive and integral view of beatitude is correct is seen from the Sutra यावदधिकारमवस्थितिराधिकारिकाणां (II, 3 32) in the Brahma Sutras. It is not imperative that Brahma Sakshatkara should be only of the type of dissolution of salt or sugar in water or of the rivers into the ocean (यथा नद्यः स्यन्दमानाः समुद्रेऽस्तं गच्छन्ति नामरूपेविहाय). By the will of Iswara or Saguna Brahma, some Jnanis may be made to retain their body or accept new embodiments to fulfil cosmic functions for the sake of world-welfare. Sri Sankara gives in his bhashya the instances of Rishi Apantaratamas who became Veda Vyasa, of Rishi Vamadeva, and of

Brahmavadini Sulabha. It would be anomalous to say that Yama who is described in the *Kata* Upanishad as a Brahmajnani and as a supreme teacher of Brahmavidya should be is regarded as a mere Sādhaka (striver) for Brahmajnana. It would be equally anomalous to say that Indra who is said in the Kena Upanishad as the first of Brahmajnanis should be superciliously classed as a mere sādhaka (striver).

In the Gita verses already referred to by me (XVIII, 51 to 55) we are told by the Lord that a person who has become Brahman (Brahma Bhuta) loves all beings and treats all alike and has supreme love of God and thus gets a fuller realisation of God and enters into Him. This seems to refer to Sahaja Nishta i.e. being one with Brahman while forgetting and rejecting the world in mystic trance and also while being in the world and with it. The same idea is declared in a famous verse in the Saraswati Rahasya Upanishad which says that Paramapada is here and now wherever the mind may go Brahman-ward or world-ward—when all thought of body-limitation and body-identity is given up and when the Supreme is known and realised.

देहाभिमाने गलिते विज्ञाते परमात्मनि ।
यत्रयत्र मनो याति तत्रतत्र परंपदं ॥

Let us always remember the Lord's gracious declaration in the Bhagawad Gita that in the manner in which men seek and attain Him, He seeks and meets them and bestows diverse types of beatitude as sought by them and that men come to him from all directions and tread the path leading to Him.

ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहं ।
मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥ (IV, 11).

IV. Integral Hinduism : A Summation

Thus integral Hinduism is a unified doctrine based upon the basic source-books of Hinduism and wishes that all the later digressions and divergences and distinctious and differences of doctrine be merged into the main stream once again. It has no objection to a particular type of devotee exalting this or that form of divinity or this or that form of Sadhana or this or that type of beatitude. But it will not tolerate the narrow sectarian bigoted fanatic type of mentality and propagandist which cries down and denounces other forms of divinity or other forms of sadhana or other types of beatitude.

It regards the universe as a reality and is opposed to the theory of the illusory or non-existent nature of the world. The universe being a self-projection or a self-emanation of God must partake of His real nature. But He is eternal and infinite and supreme whereas the world has only a finite dependent derivative fleeting reality which in the course of evolution undergoes diverse variegated transformations of form and is therefore a dependent variable ever-changing evonescent reality.

According to integral Hinduism, the individual soul is an aspect or a mode or a ray or an image of God so long as it is in one embodiment or another and regards itself as limited by some embodiment composed of the three gunas of matter. But it can rise to a free disembodied existence realising its identity with Brahman or it can seek and have an embodiment of aprakrita or Shudda Sathva matter realising the glory of God. In either case it has the experience of the infinite integral

indivisible undivided Brahmic state of being and functions in an omnipotent omniscient omnipresent state of being. Hence all learned discussions and dissertations about the soul being anu (atomic) or vibhu (infinite) or about its being bodiless or having a shudda sathva or aprakrita body are beside the point.

In the same way all the current disputes and discussions about God having form (sākāra) or not having form (nirākāra) and about God having gunas (saguna) or not having gunas (nirguna) are beside the point. The verses in Gita, XIII, 13 to 17 have settled the matter once for all. God can be bodiless and act in His fulness like the ether or He can be without form and yet can be felt or He can have form and be seen also. He may have a masculine form and be the Father of the Universe or a feminine form and be the Mother of the Universe. The Trimurthis are only the one God in his functions of creation and protection and destruction. Brahma and Vishnu and Siva are really one and are coeval and co-ordinate. Let us cease to try to exalt one of them over the others or say that one of them is Iswara while the others are Jivas. Even today there are thinkers who wish to exalt Mahavishnu over Mahalaxmi or relegate Mahalaxmi to the position of a Jiva. Shakta and Shakti are two aspects of one and the same Being. Even so the Creator and the Preserver and the Destroyer are three aspects of one and the same Being. It is sometimes said that Brahma and Vishnu and Siva are the embodiments of Rajoguna and Sattwaguna and Tamoguna respectively. But it is said also that in each guna we have the others also. In fact the Preserver Vishnu has destroyed innumerable

evil-doers and the Destroyer Siva has given bliss to innumerable devotees. The gunas which are the ultimate constituents and factors of the cosmos even prior to its creation should not be confused with the gunas (qualities) described as aspects of the minds of creatures.

All the religions bear testimony to the truth of God and the creation of the universe by God and the divinity and immortality of the soul. All the mystics from the most ancient times until today have affirmed the same truth. The oneness of God is the basic teaching of the Vedas. एकंसद्विप्रा बहुधावदन्ति (the Truth is one, the Sages call it variously). The concept of Trimurthi (Trinity) is not opposed to this concept of unity. God is one though as creator, preserver, and destroyer He is called Brahma, Vishnu and Siva. The Divine Entity is one despite triple names and triple forms, just as Vishnu is one despite the ten names and forms of his ten incarnations.

The most remarkable feature about modern Hinduism is its affirmation of the unity and divinity of life. God is Sachchidananda beyond and above Name and Form. But there is no conflict or incompatibility between Siva or Ananda (Bliss) and Shakti (Energy or Power). Bliss is Energy in repose Energy is dynamic Bliss. It is shakti which has had a psychic flowering and a vital flowering and a physical flowering in the realms of Mind, Life, and Matter (Manas, Prana, and Pancha Bhootas). He who conquers and controls Nature but cannot conquer and control the Mind cannot have the power of realising the innermost reality of Mind and Matter and the dynamic Godhead which has expressed itself as Mind and Matter. In the realm of Mind we see the potency of both Vidya and Avidya but Vidya has the higher potency and can

conquer Avidya. Avidya will use Prakriti for evil and adharmic purposes. But Vidya can thwart and overcome such purposes and can use Prakriti for good and dharmic purposes with the aid of the grace of God. When Vidya is potent in us, it will help us also to have a vision of the Soul and of God and to achieve self-liberation from Maya and self realisation in God.

Another affirmation of Modern Hinduism is that God is both Brahman and Bhagawan. Brahman is the Impersonal or Supra-Personal Absolute aspect of Truth. Bhagawan is the personal Aspect which is the Impersonation of Beauty and Love and Goodness. Monism and Pluralism are words expressive of our human attitudes. God is not numerically one or many. He is one and yet is All without losing His oneness. This is the intensive spiritual experience of the scriptures and the mystics and it would be foolish to test spiritual experience by the mere test of intellectual reason.

This may sound paradoxical but it is perfectly true. In the Upanishads and in Chapter XIII of the Gita we find apparently mutually contradictory affirmations.

यस्यामतं तस्य तं मतं यस्य न वेदसः ।
अविज्ञातं विजानतां विज्ञातमविजानतां ॥ (Kenopanishad).

सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितं ।
असक्तं सर्वभृच्चैव निर्गुणं गुणभोक्तृ च ॥
बहिरन्तश्च भूतानामचरं चरमेव च ।
सूक्ष्मत्वात्तदविज्ञेयं दूरस्थं चान्तिके च तत् ॥
अविभक्तं च भूतेषु विभक्तमिव च स्थितं ॥
(Gita, XIII, 14 to 16)

He has Name and Form though He is beyond Name and Form. If He can come into the plane of the Mind,

why can He not come into the plane of Vision? He is Infinite and yet He has become the Finite. He is the Eternal Aswatha Tree whose roots are above and whose branches are below as described in famous verses in the Khata Upanishad and in Chapter XV of the Gita. If we dam a flowing river, the water flows into diverse channels. But in the case of God He is both rain and river, and also dam and channels.

But the divergences among the declarations of the various religions and the affirmations of the various mystics is in regard to the means (sadhanas) of salvation and God-realisation. Sri Krishna says in the Bhagawad Gita: "Mama vartma anuvartante manushyāh partha sarvasah" (From all directions men tread the path leading to Me). In modern times Sri Ramakrishna Paramahamsa realised and declared this truth with great clarity and emphasis. Some religions and some mystics emphasised some sādhana as the only sadhana. But that was only to intensify faith in it. Sri Ramakrishna lived the Sādhanas which are stated in all the religions. The emblem of the Ramakrishna Mutt symbolises the harmonises of the four yogas. The ocean is Karmayoga; the lotus in it is Bhaktiyoga; the rising Sun is Jnanayoga; and the coiled serpant is Dhyanayoga which rouses the Kundalini Shakti.

It must, however, be remembered that Bhakti, besides being stated in the Gita XI, 11, 54, as being the sadhana leading unto God, is also a vital element in Karmayoga, Jnanayoga and Dhyanayoga. The efficacy of single-hearted devotion is thus stressed by Sri Krishna:

भक्त्या त्वनन्यया शक्य अहमेवं विधोऽर्जुन ।
ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परन्तप ॥ (XI 54).

Bhakti as a vital element in Karmayoga is affirmed clearly by Him.

तानि सर्वाणि संयम्य युक्त आसीत मत्परः । (II. 61).

यज्ञायाचरतः कर्म । (IV, 23).

ब्रह्मण्याधाय कर्माणि संगं त्यक्त्वा करोति यः । (V, 10).

Bhakti makes dhyanayoga fruitful and efficacious.

योगिनामपि सर्वेषां मद्गतेनान्तरात्मना ।

श्रद्धावान्भजते यो मां स मे युक्ततमो मतः । (VI, 47).

Bhakti is an indispensable element in Jnana.

मयिचानन्ययोगेन भक्तिरव्यभिचारिणी । (XIII, 10).

See also Chapter XII, Verses 2 to 7, wherein Sri Krishna points out clearly that while Jnanayoga and Bhaktiyoga lead to Him, Bhaktiyoga is the easier and the happier and the surer path.

There is no need to go further now and here into other aspects of my summation of Integral Hinduism. I have indicated the basic concepts and rituals and ethics of Integral Hinduism. There can be no hindrance to any others being added by way of kulachara (family usage) or desachara (local custom) if they are congruent to such basic concepts and are not likely to weaken or dilute or destroy them and start once again new fissiparous and sectarian tendencies in Hinduism.

I have also summed up above the concepts of sadhanas (means) i.e. yogas and phalas (or ends) i.e. beatitude. Integral Hinduism affirms the equal validity and effectiveness of this or that sadhana and the equally supreme and eternal and infinite character of this or that type of beatitude.

BOOK IV

TAMIL CULTURE.

CHAPTER XIII.

The Tamils And Their Culture.

I. Tamil Nad: Its People And Its Culture.
Introductory: Tamils and Tamil Nad.

One of aims in this work is to present briefly a picture of the Tamil Nad (Tamilagam, as it is called in Tamil Literature) and of its gifted and enterprising people and their culture which is a vital and valuable aspect of Hindu culture. I shall attempt in this portion of the work to delineate the land and the people. I shall try at the outset to describe briefly the Tamil country and its people as factors in the rise and growth of Tamil Culture which is one of the greatest cultures of the world, although the Tamil language is spoken only by twenty millions.

A controversy existed some decades ago as to whether the name of the southernmost portion of India was Tamizha or Dravida. In the Sabdakalpadruma—a sort of Sanskrit encyclopaedia—the word Dravida is interpreted on the authority of the Mahabharata to mean a tract of country in Southern India. The more likely truth is that that tract of land was known as Tamizhakam and that the inhabitants of North India slightly altered the name when trying to use the word, especially as the sound *zha* was unfamiliar to them and occurs only in the Tamil language and its variant Malayalam and they were not able to pronounce it correctly. In the Sutra Bhashya on the Vedanta Sutras Sri Ramanuja refers to Dramidacharya, who was evidently a great saint and spiritual teacher of Tamil Nad. The identity of Tamizha and Dramida is quite

apparent, and the latter was evidently a variant and derivative of the former.

In Sanskrit books there is a reference to Pancha Gowdas (five Gowda groups) and Pancha Dravidas (five Dravida groups). Gowd or Gour was the name of the country from Bengal to Bhuvaneswar just as Tamizh was the name of Tamil Nad from Tirupati to Kanyakumari (Cape Comorin). Very likely there were some marked differences of habit and custom which marked off the main groups of North India from the main groups of South India. Each set of groups was said to have made some departures from the ancient norm of social life. It is very likely that the norm was set for the south by Tamil Nad just as the norm was set for the north by Benares and Bengal.

The natural inference which is justified by all the available facts taken as a whole is that the inhabitants called their land Tamizhagam and themselves as Tamizhars and that the inhabitants of North India referred to them as Dramilas or Dramidas or Dravidas as they had no sound like zha (ழ) among them. Such changes are not unknown elsewhere. Vanga became Banga (Bengal) and Gurjara became Guzerat. Even in Tamil Nad ழ (zha) is pronounced in some localities as la (ள) e.g. வாளைப்பளம் (Vālaipalam or plantain). Hence the laboured attempt to find Sanskrit roots in the word Dravida and to say that the word may be a compound of two roots (Dru—to run and vid—a piece of land) and may mean a place to which one can run as a place of retreat, being the extreme south of the Peninsula, can only raise a smile.

As indicated above the limits of Tamil Nad as stated in Tamil Literature are Tirupati on the north and Cape Comorin on the south. In the panegyric verses in Tolkapiam Paramparanar says:

வடவேங்கடம் தென்குமரியா யிடைத்தமிழ் கூறும்
நல்லுலகம்.

(The good land where Tamil is spoken which lies between the Northern Venkatam i.e. (Tirupati) and the Southern Kumari.)

The *Silappadikaram* says:

"குமரி வேங்கடங்குண கடலா
பண்டிணி மருங்கிற்றண்டமிழ் வரைப்பிற்
செந்தமிழ் கொடுந்தமிழென் றிரு பகுதியின்."
"நெடியோன் குன்றமுந்தொடியோள் பௌவமுந்
தமிழ்வர மறுத்ததன் புனல் நாடு"

(Silappadikāram).

வேங்கடங் குமரி தீம்புனற் பௌவமென்
றிந்நான்கெல்லை தமிழது வழங்கே. (Sikkandiār).

வடக்குந் தெற்குங் குடக்குங்
குணக்கும் வேங்கடங்குமரி தீம்புனற்
பௌவமென்றந் நான்கெல்லை
யகவயிற கிடந்த, மென்றூலது
முறையே வாளிதின் விரிப்பின்.

(Kakai Padiniyar).

We can infer from these descriptions that we may well take it that the land between Tirupati and Cape Comorin has been traditionally regarded as Tamil Nad. We must remember also that the Tolkappiam says that the Tamil country was bounded by the Marudam river on the north and by the Vaigai river on the south and by Maruvur on the east and by Karuvur on the west,

Theories of Tamil Origins

The theories adumbrated by various western indologists about the origin and the original homeland of the Tamil people are all unsupported by facts and are mutually contradictory and demolish one another. The only data for determining races and racial origin and racial composition are anthropometry, archaeology, customs and traditions, and language. Anthropometry is given prominence by Sir Herbert Risley and a few others but they differ totally among themselves about the significant tests. Professor Flower and others try to classify mankind according to the smoothness or roughness of the hair while others emphasise pigmentation, odour etc. Professor Cox says: "The cephalic index separates races closely allied and is almost identical for races widely apart. In atmost every nation we find every cephalic index." (Modern Review, Calcutta, 1911). Professor Sergi of Rome says: "The method of indices is a method only in appearance and it inevitably leads to errors and can produce no satisfactory results." M. Colignon is of opinion that the nasal index is of minor importance. Professor Ridgeway says: "These osteological differences are but foundations of sand." It is thus clear that the cephalic index and the nasal index are unreliable and that hair and colour and odour etc. are equally deceptive and are also liable to change owing to the influence of climate and food. The more reliable data are hence prehistoric archaelogy, tradition and language and I shall refer to them presently in this work.

In my opinion all the theories which deny that the Tamils are aboriginal inhabitants of South India and

affirm that they came from outside are without any real foundation and must be rejected. I shall refer to them briefly here :—

(1) One theory is that the Aryans were immigrants into India and that the Tamils were the earliest band of such immigrants. Muir was of this view. It looks as if the theory of Aryan immigration into India must itself undergo revision because the vedas do not contain any hint to that effect and refer to the Himalayas as the Uttara Giri (northern mountain). A recent view is that the arctic phenomena found therein (such as days and nights of many months' duration, aurora borealis etc.) might be due to a trekking Aryan colony which went to the Arctic regions in the pre-glacial age and trekked back when the glacial age set in and that hence Lokamanya B. G. Tilak's theory of the Arctic Home of the vedas must itself be revised. Thus the theory that the Tamils were the earliest Aryan immigrants into India cannot be supported. Dr. Caldwell even traces some affinities behove Tamil and the Indo-European languages but the very vocabulary and grammar of the languages are entirely different, and Tamil belongs to the agglutinative group of languages whereas Sanskrit etc. are inflectional in character.

(2) Another theory is that the Tamils originally belonged to the imaginary continent of Lemuria which is supposed to have been somewhere in the Indian Ocean and to have become submerged prior to the rising up of the Himalayas as the result of a cataclysm. Lemuria is supposed to have extended from Madagascar to Malaya, and connected India with Africa and Australia. There

is no doubt a tradition among the Tamils that the ocean swallowed up the Pahruli river and the Kumari hills.

பஃறுளி யாற்றுடன் பன்மலையடுக்கத்துக்
குமரிக் கோடுங் கொடுங் கடல் கொள்ள.

(Silappadikāram, Kādukānkathai 18 to 20).

Adiyarkunallar says in his commentary on the abovesaid passage that forty nine tracts between the Pahruli river on the north and the Kumari hills on the south were eroded and submerged by the ocean:

"அக்காலத்து அவர் நாட்டுத் தென்பாலிமுகத்திற்கு வடவெல்லையாகிய பஃறுளியென்னு மாற்றிற்குமிடையே எழுநூற்றுக்காவதவாறும் இவற்றின் நீர் மலிவானென மலந்த ஏழ் தெங்க நாடும் ஏழ் மதுரை நாடும் ஏழ் முன்பாலை நாடும் ஏழ் பின்பாலை நாடும் ஏழ் குன்ற நாடும் ஏழ் குணகாரை நாடும் ஏழ் குறும்பனை நாடும் என்னும் இந்த நாற்பத்தொன்பது நாடும் குமரி கொல்லம் முதலிய பன்மலை நாடும் காடும் நதியும் பதியும் தடநீர்க்குமரி வடபெருங் கோட்டின் காறும் கடல் கொண்டொழிதலாற் குமரியாகிய பௌவமென்றுரெண்க."

There is a reference to such erosion in Kalittogai (VIII, lines 1 and 2). But from such a tradition about such a submergence of land by the ocean and the shifting of the capital of the Pandya Kingdom from South Madura to North Madura (the modern Mathurai or Madura) we cannot jump to the conclusion that there was the Lemurian continent or that the Tamils entered India from it before its submergence. Further, as pointed out by Mahamahopadhyaya V. Swaminatha Iyer. Adiyarkunallar himself says that the Pandyan king made up for the territory lost by erosion by taking the Muthoor tract from the Chola king and the Kundur tract from the Chera king and that hence the territory

lost or erosion must have been of a small extent. (Kalittogai, 104, lines 1 to 4).

(3) Another theory is that there were two branches of the Dravidians, that the former called the Kolarians came into India from the noth-east and occupied the northern portion of the Vindhya region, and that the latter called Dravidians came from the north-west and occupied the Punjab and then went to South India. This again is pure guess work and has no authority worth the name to support it.

(4) Another theory is that the Dravidians originally lived in Central Asia and were Mongolians called Tamra-littis and entered India from the north-east and founded the four Tamil kingdoms i.e. Chera, Chola, Pandya, and Kongu. Mr. Kanakasabhai sponsors this theory in his famous work *Tamils eighteen hundred years ago.* According to him the sound ழ (zha) occurs in the Tibetan languages and the sounds ங, ஞ and ண occur in the Burmese and Chinese languages. But we must not forget that the sound ழ (zha) exists in Malayalam to this day and existed before in Telugu and Kanarese also, though supplanted later by ட் (d) and ள் (l). After all we find it in English in the words pleasure, measure etc. The mere fact that we find it in Tamil and Tibetan will not justify the assumption of the Mongolian origin of the Tamils. Sir Herbert Risley rightly urges that the colour of the Tamils is quite unlike the yellow colour of the Mongolis.

(5) A yet another theory is that the Tamils came into India from Western Asia (Assyria and Asia Minor) either by a direct sea-route or by a land route through the north-western mountain passes and that they settled

finally in South India, after leaving a colony in Baluchistan. But mere similarities in words do not carry us anywhere. This theory of a Central and Western Asian origin for the Tamils has no real basis any more than the theory of a similar origin for the Aryans, though it has the merit of making them have the same original home! It is said that the Brahmi language in Baluchistan is similar to Tamil in its grammatical system. But from this we cannot assume any ethnic identity between the Brahmi—speaking people and the Tamils. Mr. Denys Bray says: "We can no longer argue with the child-like faith of our forefathers from philology to ethnology, and assume without further ado that this race of Baluchistan whose speech is akin to the languages of the Dravidian peoples of Southern India is itself Dravidian and that it is in fact the rear-guard or the van-guard according to the particular theory we may affect of a Dravidian migration from North to South or from South to North." Dr. Grierson is of opinion that the Brahmis do not belong to the Dravidian race but are anthropologically Iranians. I do not think that any legimate inferences can be drawn from traditions about war-mindedness or from irrigation by tanks to justify the view about any Babylonian origin of the Tamils.

(6) A yet another theory says that the Tamils did not live near the Aryans in North India and then trek south and that they came to South India from somewhere outside India i.e. Assyria and Asia Minor and that they must have come by sea and settled in South India and evolved a perfect civilisation there. But there is no proof that the people in Assyria and Asia Minor

had any considerable navy or mercantile marine. Though Professor Sayce seems to think that there was commerce by sea between India and Babylon as early as 3000 B.C. as Indian teak existed in the ruins of Ur, Mr. J. Kennedy has proved that there is no archaelogical proof of any maritime trade between Babylon and India before the seventh century B.C. In fact there was commercial inter-course between the Greeks and the Romans and the Arabs on the one hand and the Tamils on the other hand and the former exchanged gold, wine etc. for pepper, pearls, peacock—feathers, agil etc. only a few centuries before Christ. The Greeks had a settlement in Kaveripatnam about the 2nd century A.D. The Romans settled in Madura and that settlement continued till about 450 A.D. Mr. Vincent Smith says: "Ancient Tamil literature and the Greek and Roman authors prove that in the first two cenuries of the Christian era the ports on the Coromandel or Chola coast enjoyed the benefits of active commerce with both the West and the East. The Chola fleets did not confine themselves to coasting voyages but boldly crossed the Bay of Begal to the mouths of the Ganges and the Irrawaddy and the Indian Ocean and to the islands of the Malay Archipelago."

(7) Another theory says that the Dravidians were a branch of the Mediterranean race. Dr. Hall says that they must have gone into Sind and later into South India long before 3000 B. C. This again is a guess.

The Tamils and The Indus Valleys Civilisation

I have thus considered and disposed of the main theories about the origin and the homeland of the

Tamils and shown their weakness and untenability. Proceeding to consider the evidence afforded by the excavations at Harappa and Mohenjo Daro, there is a theory that a pre-Aryan civilisation existed in the Indus area as far back as 3000 B.C. and that it was connected with the Sumerian civilisation and that it was the civilisation of the Dravidians who later on retreated into South India because of the pressure of the Aryans. It is even called a pre-Dravidian or proto-Drsvidiau civilisation. As I have discussed the matter fully elsewhere and as my main aim in this book is to trace the growth and describe Hindu culture in general and the glory of Tamil culture in particular, I shall briefly discuss this theory and record my conclusions here. I have no doubt that the Rigvedic as well as the Indus-valley civilisations are both of them entirely Indian in their origin and that both have contributed to the living Hinduism of today.

In his work "The Religion of Mohenjo Daro People According To The Inscriptions" Father Heras says that the name of God in Mohenjo Daro and Harappa was *Iruvan* meaning (one who exists), that the male deity *An* was a three-eyed God (Shiva) seated in a yogic posture, and that the female deity was named *Amma*. A large number of clay statues of Amma are found in Mohenjo Daro and Harappa. The Sanskrit word Amba corresponds to the Tamil word Amma. We find also the *Linga* in Mohenjo Daro. It is wrong to call the Linga as the phallic symbol. No refined people will have such a low crude grovelling idea. The symbol X is found often in the inscriptions of Mohenjo Daro and Harappa. It is found also in South India and especially

in the Kannada region. It means the union of the static and the dynamic aspects of Reality, of Sat and Chit, of Shiva and Shakti. Father Heras thinks that the inhabitants of Mohenjo Daro were Dravidians.

Sir John Marshall says in his *Mohenjo Daro and Indus Civilisation* : " But, taken as a whole their religion is so characteristically Indian as hardly to be distinguishable from still living Hinduism." He says further : " It may be, nay, it is more than likely, that this civilisation was the offspring, not of anyone race in particular, but if several, born perhaps of the soil itself and of the rivers than of the various breeds of men which they sustained. For, as far back as history can be traced, the population of Sind and the Punjab has been a blend of diverse elements and there is no reason for assuming that it was other than heterogeneous in the earlier age with which we are now concerned." It cannot thus be said for certain that the civilisation in Harappa and Mohenjo Daro was Dravidian and that the Dravidians spread later to South India. It may have been that the South Indian or Dravidian culture spread northwards into Assyria, Chaldaea, Babylon. In fact the cotton used by the Ionians used to be called Sindu or Sindam !

I now come to the only acceptable theory viz. that the Tamils were autochthonous in South India and spread at one time northwards from the South. They had developed a very highly progressive prosperous refined ethical and spiritual civilisation and spread it in their colony in the Indus valley just as an Aryan colony took its civilisation to the Arctic Home. India is a fertile country with a fairly equable and diversified

climate and had a great wealth of hills and rivers and vegetable and animal life and was designed by Nature to be the home of man. One wonders why scholars sought for the original home of man in less favorable environments and tried to propound unproved and unprovable and mutually conflicting theories about various human races of all colours immigrating into India. Ragozin says in *Vedic India*:

> "The immense variety of her vegetation will be inferred from the fact that, besides the distinctly tropical and indigenous plants, there is scarcely a variety of fruit tree, timber tree, food plant, or ornamental plant that Europe and the temparate regions of Asia can boast, but makes its home in India and thrives there."

I shall refer presently to the richness of the great home-born civilisation of the autochthonous Tamils. I think that it was this culture that was transplanted in the Indus valley many milennia ago and that struck with admiration those who found its ruins after the excavations took place at Harappa and Mohenjo Daro. The Indus-valley Dravidians had forts and lived in cities and excelled in agriculture and trade. They had many domesticated animals. They were skilful metal workers and had a plentiful supply of gold and silver and copper and lead and tin. They made such alloys as bronze. They excelled in spinning and weaving. Their weapons of war were the bow and the arrow and spear and dagger and axe and mace. They made excellent pottery. They used fine jewels and clothes. They made lovely toys. They had fine public baths and a good system of drainage. They invented writing and had a script of

their own which was intermediate between pictorial and phonetic and may be called a picto-phonographic script. They worshipped God Shiva and the Mother Goddess. We must not forget that the gold mines of India were and are in South India. Diamonds and pearls were sent from there to other places in India and beyond.

I wish however to say that the concepts of Shiva-Linga and Devi are equally old in the Aryan culture as well. There might well have been an interchange and blending and enrichment of the two cultures in the Indus valley which was one of the world's earliest centres of human culture and civilisation. It is not my purpose here to develop this theme which must be left to a more appropriate place and occasion. We can thus easily see what were the remote origins of the wonderful efflorescence of religious culture in the hymns of the Nayanmars and the Alwars to which there is no parallel anywhere in the world.

The Real Birthplace and Homeland of the Tamils

It is very likely that this great Tamil civilisation slowly spread from South India to Punjab and then westwards from Punjab to Asia Minor and resulted in the Sumerian civilisation. Dr. Hall thinks that the Tamils may have gone up to the mouths of the Indus and even up to the valley of the Euphrates and the Tigris in Mesopotomia. In 1943 Father Heras said in a lecture that the Dravidian civilisation is proved by inscriptions in Hyderabad and Jaipur and Pudukotah to have spread throughout India. In his recent work Studies In Proto-Indo-Mediterranean Culture (1953) he says: "The generalidea that it is the cradle of the Dravidians has to be revised." This view is not correct.

Sri Avinas Chandra Das thinks it likely that Sumerian culture was a mixture of Aryan and Dravidian cultures (Rigvedic India, 1927, page 215). We find Dusratha and other names there. Dr. Chatterji says :—

> "It would be established, provided Hall's theory of Sumerian origin be true, that civilisation first arose in India and was probably associated with the primitive Dravidians. Then it was taken to Mesopotomia to become the source of Babylonian and other ancient cultures, which form the basis of modern civilisation."
>
> (Modern Review, December, 1924).

A fact that clinches the discussion about the Tamils having come to South India from North India or from somewhere beyond India is that the names of hills and rivers and villages and towns seldom change and are in the Tamil language in South India. If the Tamils came into South India from somewhere beyond, they must have had some language. If it was Tamil—as it must have been—what language prevailed in South India before ? It is therefore clear from this circumstance also that South India is the birthplace and homeland of the Tamils. That they overflowed into North India time and again is clear from the great Tamil classic Silappadikaram which says that the Chola king Karaikal Valuvan went without meeting any resistance to the Himalayas and left the tiger's form (which was the Chola symbol) on that mountain and which says also that the Chera king Senguttuvan led his victorious army to the Himalayas and overthrew many Aryan kings.

The great scholar Sri P. T. Srinivasa Iyengar has confirmed this theory in his learned and interesting works *The Stone Age In India*, *The History of the Tamils* etc. He points out how even in India it was South India that was fitted to be the cradle of Man. He says :—

> "The fact that primitive representatives of the four existing types of anthropoid apes—the Gorilla and the Chimpanzee and the Gibbon and Orang—Outang—have been discovered in Southern India proves that here man ought to have arisen and flourished in ancient times. The environment that suited these apes must have suited also early man. Therefore it is seen from the material for tools and implements and from the sites of tools and implements, South or Peninsular India was the home of man when he first rose there."

(The Stone Age In India, pp. 3, 4).

> "As the cotton plant is a native of the Deccan, the neolithic people early learnt to weave cotton cloth; the hide grass and the bark dress of the earlier age were reserved for occasions of sanctity. They discovered vegetable dies; the neolithic people had a delicate colour perception."

(The Stone Age In India, page 38).

> "It may therefore be taken as fairly certain that the Tamils were indigenous to South India."

(P. T. Srinivasa Iyengar's History of the Tamils).

I may refer finally to Sir John Evan's presidential address to the British Association wherein he says:—

> "Southern India was probably the cradle of the human race. Investigations in relation to race show it to be possible that Southern India was once the passage ground by which the ancient progenitors of Northern and Mediterranean races proceeded to the parts of the globe which they inhabit."

Thus the most correct and acceptable theory is that Tamil Nad is the cradle of the human race and that the Tamils are autochthones in Tamil Nad. Dr. Grierson says:—

> "The Dravidian race is commonly considered to be the aborigines of India or at least of Southern India, and we have no information that they are not the aboriginal inhabitants of the South"

Dr. Fergusson says:—

> "Their (the Dravidian) settlement in India extends to such prehistoric times that we cannot feel even sure that we regard them as immigrants, or at least as either conqueors or colonists on a large scale, but rather as aboriginal in the sense in which the term is usually understood. The hypothesis that would represent what we know of their history most correctly is that which places their original seat in the extreme south somewhere probably not far from Madura or Tanjore, and then spreading fan-like towards the north. They have no traditions which point to any seat of their race

outside India, or of their having migrated from any country with whose inhabitants they can claim any kindred. *So far as we know they are indigenous and aboriginal*".

The Tamil Tinais

The Tamil literature classifies the Tamil country into five Tinais (tracts) viz. (1) Mullai—the forest tract whose divinity is Mayon (Vishnu); (2) Kurinji or hilly tract whose divinity is Muruga (Subramanya); (3) Marutham or (plains and Valleys whose divinity is Indra; (4) Neydal or maritime tract whose divinity is Varuna; and (5) Pālai or desert and sandy tract whose divinity is Korravai (Durga or Bhagawati). It has also been said that Palai is really a non-descript region which is a mixture or medley of the first and second kinds of lands rather than a mere sandy tract and that hence the earth is called Nānilam (four tracts). This is clear from the following passages:

நடுவணைந்திணை நடுவண தொழியப்
படுதிரைவையம் பாத்திய பண்பே.[1]

(Tholkapiam).

பாலைக்கு நிலமின்மையின் நானிலம் எனப்பட்டது.

(Perasiriar in Tiruchirrambala Kovai).

முல்லையுங்குறிஞ்சிய முறைமையிற்றிரிந்து
நல்லியல் பழிந்து நடுங்குதுயருறுத்து
பாலையென்பதோர் வடிவங்கொள்ளும்.

(Silappadikaram).

It is sometimes said that Bhagawati and Soorya (Sun) are the presiding deties of the Palai tract. It may be also mentioned that there are no deserts in South India

as in North India. An idea cognate to this Tinai idea is found in the Tirukural (742).

மணிநீரு மண்ணு மலையுமணி நிழற்
காடுமுடைய தரண்.

(A fort should contain a perennial supply of water, open spaces, hills and forests).

Probably ths idea of *Panchakshitis* (five soils) in the Rigveda is a similar idea as pointed out by Pandit R. Raghava Iyengar in his *Tamizhar Varalarn.* Thus this Aintinai (five tinais) idea is a valuable idea and shows how the Tamils visualised and idealised their homeland as a synthesis of all the types of land needed for a happy and civilised life. Thus the Tamil culture was a beautiful blend and synthesis of cultures which grew in different types of tracts, all of which existed in the Tamil Nad. I shall recur to this idea later on in this work.

The Contacts of Tamils with North India

Tamil India was well known to North Indian poets and kings from very ancient times. The Ramayana of Valmiki refers to Agastya and to the Kerala and Chola and Pandya Kingdoms in South India (see the Aranya Kānda and the forty first sarga in the Kishkindha Kanda) The latter refers to *Yuktam Kavatam Pandyanam.* The great commentator Govindaraja in his gloss on this verse refers to Kavatapura which was the Pandya capital (Kavatam Anena nagaram lakshyate). But Mr. P. T. Srinivāsa Iyengar says: "Kavata here certainly means" gate; hence probably the Kavata of the Ramayana already referred to also means 'gate' and not the city of Kavatapura as explained by the South Indian commen-

tator." He says further. "Govindaraja, a Tamil man, commentating on this passage, explains Kavatam here as referring to a town of that name. Probably Govindaraja had heard of the Tamil tradition that Kavātapuram was an ancient capital of the Pandyas and imports this knowledge into his commentaries. The Tamil tradition itself belongs only to a late period of Tamil literature and may have been invented on account of a misunderstanding of this very passage of the Ramayana" (pages 80, 53, footnotes). But it seems to me that Govindaraja rightly refers to a very ancient tradition-Valmiki describes the town Kavata as being south of the river Tamraparni.

When considering the Ramayana story we may bear in mind the incident stated in Marudanar's *Madurai-Kanji* that Agastya enabled the Pandya King to check Ravana's invasion of his capital.

The Mahabharata shows that the Pandya and Kerala and Chola Kings were present at the *swayamvara* of Droupadi (I, 189, 7020). Before the Rajasuya sacrifice was celebrated by Dharmaraja, his brother Sahadeva is said to have fought with the Chola and Pandya and Chera and Andhra Kings. These Kings attended that sacrifice (II, 31, 1173; II, 34, 1988; II, 52, 1893). The poem says also that Sri Krishna conquered Kavata of the Pandya Kings (VII, 11, 398; VII, 23, 1016) and that he fought with the Chola King (VII, 11, 321). There is also a story that during the Mahabharāta War the Chera King Udiyancheraladan fed the rival armies on the field of Kurukshetra. The second staza in the Sangam work *Purananooru* which is attributed to Muranjiyur Mudinagaroyar, and stanzas

65, 168 and 238 of the Sangam work *Ahananooru* and lines 55 to 60 in Canto XXIII of Silappadikaram may be referred to in this connection.

பெருஞ் சோற்று மிகுபதம் வரையாது கொடுத்தோய். (Purananooru).

உதியஞ்சேரல் பெருஞ்சோறு கொடுத்தருளான்றை. (Ahananooru).

பெருஞ்சோறு பயந்த திருந்து வேற்றடக்கை. (Silappadikaram XXIII, 55).

போரிற் பெருஞ்சோறு போற்றாது தானளித்த சேரன். (Silappdikaram XXIX).

When Arjuna went on a pilgrimage, he married Ulupi who was a Naga Princess. He married also Chitrangada who was the daughter of Chitra Vahana who was the king of Manipur. Instead of Manipur we find Manalur in the South Indian recensions of the Mahabharata. Manalur is a purely Tamil name. In the Adi Parva of the Kumbakonam edition of the Mahabharata we find that the princess is called a Pandava princess.

Chera, Chola, and Pandya Kings.

All the Chera and Chola and Pandya Kings in South India were great patrons of Tamil arts and letters, though the legendary and historic centre of Tamil learning was the Pandyan City of Madura. The commentaries on Sutra 398 in Solladikaram in Tolkapyam say that the home of Tamil was the territory which was bounded by the river Vaigai on the south and by the river Marudam on the north and by Karuvūr on the west and by Maruvūr in the east. This area includes the whole of the Pandya Kingdom as well as portions of the Chola and Chera Kingdoms.

The names Chera and Chola and Pandya seem to be very ancient names. In his commentary on Tirukural, 96th adikāram, Kural 5, Parimelazhagar says:—

"பழமைதொட்டு வருதல் சேர, சோழ, பாண்டியரென்பது போல் ஆதிகாலந்தொட்டு மேம்பட்டு வருதல்."

From the most ancient times of which history keeps any record, we see that they were strong and powerful and independent kings. Even in the times of Mauryan power, they retained their independence. Asoka sent emissaries to them treating them as equals. We do not know how or when the tradition which says that the Chola and Pandya and Chera Kings belonged to the Surya Vamsa (Solar Race), and Chandra Vamsa (Lunar Race), and Agni Vamsa (Fire Race) or Chandratiya vamsa (Luni-solar Race) came into existence but it is an ancient and well-attested tradition. Katyayana (4th century B.C.) refers to these Kings (Chera and Chola and Pandya). In Asoka's edicts (3rd century B. C.) there are references to them.

The Contacts of the Tamils with the world at large.

It is thus clear that, though Mr. Vincent A. Smith says in his *Oxford History of India* that South India "was shut off by the wide and almost impenetrable barrier of hill and forest represented by the Narbada, the Vindhya and the Satpura ranges," the fact is that the view that Vindhyas and the Dandakaranya forest formed an insurmountable barrier between North India and South India is not correct. There is plenty of evidence to show that there were extensive commercial intercourse and cultural contact between North India and South India. One of the articles used for decoration

in the Vedic age was the pearl which only South India gave to the world, Gold and diamonds and ivory also were in demand in North India and were imported from South India. The cultural and commercial contacts were by means of land routes through Vidarbha (Berar) and by means of sea routes from the mouth of the Indus.

The Tamils had contacts far and wide with other countries and peoples as well. They have a long seaboard and therefore they explored other portions of the earth by various sea-routes in addition to various land-routes in diverse directions. They went even upto Sumeria and planted a colony there as pointed out above. Dr. Hall says: "The ethnic type of the Sumerians, so strongly marked in their statues and reliefs, was as different from those of the races which surrounded them as was their language from those of the Semites, Aryans or others. They were dicidedly Indian in type. It is to this Dravidian ethnic type of India that the ancient Sumerian bears most resemblance, so far as we can judge from his monuments. He was very like a Southern Hindu of the Dekkan (who still speaks Dravidian languages). And it is by no means improbable that the Sumerians were an Indian tribe which passed, certainly by land, perhaps also by sea, through Persia to the Valley of the Two Rivers". The Tamils had trade also with Babylonia, Egypt, and East Africa as well as China, South East Asia and Indonesia. Professor Sayce points out that the Indian teak was found in the ruins of Ur which was the capital of the Sumerian Kings about 4000 B. C., and that the word Sindhu for muslin is stated in an ancient Babylonian list of clothing.

(*Hibbert Lectures*, pages 136–138). The Tamil traders took their special products (agil, spices, pearls, diamonds, gold, muslins etc.) all over the then known world.

The extensive foreign trade of the Tamils passed through famous and wealthy seaport towns. Kaverippumpattinam was the most important seaport of the Cholas and is described in the Silappadikaram as a seat of great affluence and magnificence. One of the Buddhist Jātaka stories refers to it as the greatest seaport and the secondary capital of the Cholas in the first century B.C. It was Karikal Cholan that shifted the Chola capital from Uraiyur to Kaverippumpattinam because he wanted to extend his naval power and increase the commerce. Korkai, which is said to be the Kavata. puram of the Ramayana, was a great seaport of the Pandya kingdom and became the capital of the Pandya after the Madura in the extreme south was destroyed by the erosion of the sea. Ptolemy says that the Pandya capital was recently shifted to it. It was from Korkai that the South Indian pearls were taken all over the world. The chief ports of the Chera kingdom were Musiri and Tondi, from which pepper and spices were exported to the whole world. The chief exports from South India were pepper, spices, gems, pearls, betel nut, cotton cloth, ebony, teak, rosewood, sandalwood, agil etc. We should remember that in 70 A.D. Pliny complained that the drain of Roman gold to India was to the tune of nearly a million pounds a year, the imports into India from Rome being silver and gold Roman coins. Roman coins have been unearthed from different places in the Chera and Chola and Pandya kingdoms. There was even a Roman colony in Madura.

Not only in commerce but also in agriculture and industry the Tamils achieved great heights. In fact, without the latter achievements they could not have excelled in commerce, because the other countries in the world vied with one another in honouring the Tamil merchants and securing the coveted products of Tamil Nad. In agriculture the Tamils learnt early to dam rivers and dig canals and also to construct large reservoirs for storing rain-water. The proof of their high ability to execute vast irrigation projects exist even to this day all over Tamil Nad in the shape of the Grand Ancient on the Cauvery, the Kalingaroyan channel, etc. and the innumerable lakes and tanks and other reservoirs scattered all over the Tamil Districts. The Sangam work Purananooru says:

> நிலநெளி மருங்கி னீர் நிலை பெருகத்
> தட்டோரம்ம இவட் டட்டோரே.

(He who has turned the low lying land into a reservoir by damming the flow of the water is one who has achieved renown on earth).

Col Meadows Taylor says that this system of irrigation works " existed probably in no other country except Babylon ".

The Tamils were equally eminent and powerful in war as well. I have referred to their love poetry in another work. The earliest Tamil poetry centres around war as much as around love. I have, when discussing the Sangam works below, shown elsewhere how the wars indulged in by the Tamils were inspired by the highest ethical ideals while being inspired by the highest ideals of heroism. From Padirrupattu, Purananuru, Kalittogai, and other

Sangam works, we learn that the Tamil people showed the highest honour to the brave men who fell in battle. Memorial stones called *Virakkals* were planted to commemorate their heroic deaths in battle.

Thus the Tamils were a powerful and adventurous maritime people who were great in commerce and war. Their trade contacts extended to Greece and Italy on the west and to the Indonesian islands and South-eastern Asia on the east. Pliny says that Rome was paying 55,000,000 sesterces (about Rs. 75,000,000) to the Tamil Nad as the value of the goods purchased from the latter. In the Greek language the Tamil word *rice* became one of the Greek words (oriza) and in the Hebrew language the Tamil word Tukai (i.e. Thogai, peacock), *agil* etc. are found. Similarly the word for pearl (Muktā) in Sanskrit was probably of South Indian origin (முத்து or முத்தம்). The Tamils were the first Indian people to colonise Ceylon (which was called *Izham*) and they spread further east also. The *Mahāvamsa* shows that King Vijaya married a Pandya princess in the 6th century B. C. In ancient Tamil poems Java is referred to *Chāvakam*. Tamil Art migrated to Ceylon and Indonesia and left a powerful impress on the cultures in those lands. There is an image of Agastya in Java. It is not germane to the scope of this work to go into the expansion of Tamil culture in general, however fascinating such a subject may be.

II. The Origin And Growth Of The Tamil Language And Script.

Mr. Damodaram Pillai says that Tamil is derived from the root Tamizha which means lonely and that the word therefore means the language which is alone i.e.

peerless in its beauty. "தன்னேரிலாத தமிழ்". We cannot accept Mr. Kanaksabhai's theory that it is derived from *Tanra-litti*. As I have discussed his theory above, I do not consider it further here. The likeliest explanation is that Tamil means sweet. We find such expressions as Theenthamizh (தீந்தமிழ் i.e. sweet Tamil) and Tanthamizh (தண்டமிழ்) in the earliest works. The poem *Chintamani* uses the word "Tamizh" as meaning "sweet".

The Pingalandai says that Tamizh means sweetness.

இனிமையு நீர்மையுந் தமிழெனலாகும்.

(Tamizh means sweetness and tenderness).

In *Paripadal* it is said:

தமிழ் வையைத்தண்ணம் புனல்.

In Chintamani women are described as being of the nature of Tamizh i.e. sweetness ((தமிழ்தழிய சாயலார்). In the Tamil Naidatha (Naishada) Ativeera Rama Pandian describes Damayanthi's speech as being sweeter than Tamil.

(தமிழினுமினிய இன்சொற்றைறயலாள்).

The supreme poet Kamban describes Sita as speaking in a manner sweeter than even Tamil (தமிழ்நுமினிய சொல்லாள்). Thus Tamizh means sweet, and that name applies appropriately not only to the language but also to the people and their country as well.

The great scholar Mahamahopadhyaya V. Swaminatha Iyer points out that the word Tamizh contains the four types of sounds (vowels and the three types of consonants) viz. (உயிரினம், வல்லினம், மெல்லினம், இடை

யினம்.) I have already referred to its containing the unique sound zha (ழ).

It is well known that in all languages, literature always precedes grammar. Agathiam says:

இலக்கிய மின்றி யிலக்கண மின்றே.

(There is no grammar without a literature).

இலக்கியத்தினின் றெடுபடு மிலக்கணம்.

(Grammar is extracted from literature).

The *Nannul* says:

இலக்கியங் கண்டதற் கிலக்கண மியம்பல்.

(Grammar is stated for what is contained in literature).

The Tamil tradition is that God Siva taught the Tamil Grammar to Agastya and the Sanskrit Grammar to Panini.

> "வடமொழியைப் பாணினிக்கு வகுத்தருளி யதற்கிணையாத்
> தொடர்புடைய தென்மொழியை யுலகமெலாந் தொழுதேத்துக்
> குடமுனிக்கு வற்புறுத்தார் கொல்லேற்றுப் பாகர்."
>
> (Kanchipuranom).

> "ஆதியிற்றமிழ் நூலகத்தியற் குணர்த்திய மாதொரு பாகன்."
>
> "தழற்பொலி விழிக்கடவுடந்த தமிழ்."
>
> "மூவாத்தமிழ் பயந்த முன்னூன் முனிவாழி."
>
> (Dandi Alankāra Urai)

> "இருமொழிக்குங் கண்ணுதலார் முதற்குரவர்"
>
> "அகத்தியனார்க்குத் தமிழைச் செவியறிவுறுத்த செந்தமிழ்ப் பரமாசாரியனாகிய ஆறுமுகக் கடவுள் வரைப்பு."
>
> (Sivajnamunivar's Tholkapya Payira Viruthi).

" விடையுகைத்தவன் பாணினிக்கிலக்கண மோதி
வடமொழிக்குரைத் தாங்கியவன் மலயமா
முனிக்குத்
திடமுறுத்தியம் மொழிக்கெதிராக்கிய தென்சொன்
மடமகட்கரங் கென்பது வழுதிநாடன்றோ."

(Paranjothi Munivar's Thiruvilayadal).

Following the abovesaid traditions the great poets Kamban and Villiputhoorar state as follows in their Ramayana and Bharata.

" தமிழெனுமளப்பரிய சலதி தந்தவன்."
" தமிழ் மாமுனி." (Kamba Ramayanam).

அகத்தியன் பயந்த செஞ்சொலாரணங்கு.

(Villiputhoorar Bharatam).

There is also a tradition that when God Siva commanded Agastya to go to South India, Agastya asked how he could live there without knowing the language prevalent there and that thereupon God Siva taught him Tamil through God Subramania and sent him there. Nachinar-Kiniyar says that Agasthiar went south and turned the forest (காடு) into arable land (நாடு).

" சிவனை நிகர் பொதியவரை முனிவனக மகிழவிரு
செவிகுளிர வினிய தமிழ் பகர்வோனே."

" குருமுனிக்குந் தமிழுரைக்குங்குமர."

" அகத்தியனார்க்குத் தமிழை யறிவுறுத்தச் செந்
தமிழ் பரமாசாரியனாகிய அறுமுகக் கடவுள்."

Many beautiful and famous passages in Tamil literature say that the gods are fond of the Tamil language and delight to hear it.

" தண்டமிழ்ப்பெருமை கூட்டுணவெழுந்த
வேட்கையாலெனினிக்கொழி தமிழ் பெருமை
யாரறிவார்."

"பார்தனிலக்கப் பசுந்தமிழ்வள்ளடிப் பரவைதன்
பாற்றூதன்று சென்றவர்"
"பைந்தமிழ் பின்சென்ற பச்சைபசுங்
கொண்டலே.".

Mr. M. Srinivasa Aiyangar who seems to be obsessed with the idea of the foreign origin of the Tamil people says in his learned work entitled "Tamil *Studies*" that the Vattezhuthu might have come from abroad. He says:

> "The Tamil people or rather the early Dravidians were a civilised race allied to the ancient Accadians, with whom they lived in Babylonia and Assyria before their migration to Hindustan. They were acquainted with the Phoenicians and Egyptians as early as the 14th or 15th century B. C. It would, therefore, be highly probable that these early Dravidians might have brought with them the alphabet when they migrated to India". (page 121).

I have already shown that the Tamils were an indigenous people in South India and I have no doubt that the *Vattezhuthu* also had an indigenous origin. It was evidently so called because it had a round form. The modern Tamil alphabet has an angular or even square shape evidently because of writing the characters on palm leaves with an iron stylus, Mr. M. Srinivasa Iyengar says in his Tamil studies; "This angularity was due to the facility in writing on palm leaves with an iron stylus, or in cutting on stones or copper plates with a chisel" (page 31). The letters peculiar to Tamil are ஃ, ழ, ற and ள. About ழ (zha) Dr. Pope says rule about

its pronunciation is to 'apply the tip of the tongue as far back as you can to the palate and pronounce a rough *r* in which a sound of z will mingle".

The Nannul Sutra says :

அண்ண நுனிநா வருடரழ வரும்.

The immense importance of the alphabet in the development of language and literature is stressed in the *Tirukural*.

"எண்ணென்பவேனை யெழுத்தென்பவிவ்விரண்டுங்
கண்ணென்ப வாழுமுயிர்க்கு."

(Numerals and the alphabet are the two eyes of humanity).

The Tolkāpiam refers to Indra's grammar. (ஐந்திரம் நிறைந்த தொல்காப்பியன்). Tolkapyar was a disciple of Agastiar. But Indra's grammar is not extant now. The Tamil grammar which is now extant and is generally studied in Tamil Nad is that of Pavanandi who belonged to the thirteenth century A. D. He did for Tamil what Panini did for Sanskrit and perfected all that had been said before in the field of grammar and systematised that basic branch of knowledge. His actual date is unknown. The latest date assigned by many scholars to Panini is the fourth century. B. C. Mr. Vincent Smith says in his History of India that Panini's date might be the seventh century B.C. (page 5). Goldstucker places him in the ninth or tenth century B. C. Valmiki refers in Canto XXXVI of the Uttara Kanda to Hanuman as the knower of the meaning of nine Vyakaranas (Navavyakaranarthavetha). One of these nine Vyakaranas (grammars) is that of Indra. Tolkapiam is based on that grammar. It probably related

to Tamil and was taught by Agastya to Tolkapiar. We may well fix the date of Tolkapiar as the tenth century B.C. or at least the fifth century B.C. It therefore follows that the Tamil Vattezhuthu must have been in existence in Tamil Nad long before that date.

Thus about the Tamil Alphabet and its origins also there have been considerable controversy and doubt. Western savants do not seem to be satisfied unless and until they trace all Indian alphabets to a Phoenician source. As already mentioned above, the Tolkappiam says that it is based on the Pre-Panini Indra's school of grammar.

It is thus the Tamil alphabet came into existence long long ago. The Tolkapyam refers to such combinations as ல்ய, ள்ய, ஞ்ய, ந்ய, ம்ய, வ்ய ம்வ (lya, llya, jnya, nya, mya, vya, mva), though some of these do not occur in Tamil to-day while they occur in Sanskrit. It is not likely that the Tamil language borrowed its script from a trans-Indian source or from the North Indian Brahmi script. The Telugu and Canarese scripts have evidently been derived from the Brahmi script. The principle of placing a dot over consonants is peculiar only to Tamil and is not found in the Telugu and Canarese alphabets. Such a principle is not found in the Semitic alphabet. The ancient Tamil Vattezhuthu (வட்டெழுத்து) alphabet was evidently of indigenous origin in the Tamil land. It certainly existed prior to the time of Tolkapiam. After Buddhism came into the Tamil Nad, the Brahmi alphabet was used by the Buddhists because the North Indian words in their philosophy could not be adequately expressed in the Tamii alphabetic symbols which were inadequate in number for such purpose. Later

yet when Saivism and Vaishnavism which were the most prominent forms of Hinduism were re-established in the land, the Brahmins popularised the Grantha alphabet which was derived from the Brahmi alphabet, because the Tamil alphabet did not contain an adequate number of symbols. That is why in the later Tamil incriptions both the characters are used whereas the oldest inscriptions are in *Vattezhuthu* alone.

A memorable feature about the Tamil language is that it alone, among the South Indian languages, has maintained a very large number of its ancient and indigenous words and accepted a comparatively small number of Sanskrit words. The North Indian languages are all descendants and derivatives of Sanskrit. Thus Tamil is the only language in India which has preserved its heritage and its individuality and has produced a great and eminent literature from very ancient times. The Tamils have preserved home-born terms pertaining to the naming of the days of the weeks and of the months, family relationships, agriculture, medicine, economics, politics, weights and measures etc. All words in frequent and daily use in Tamil Nad are of Tamil origin. On the other hand, many words of Tamil origin such as adavi, neer, meen, etc. have passed from the Tamil language into the Sanskrit language. Further, many of the words borrowed from Sanskrit by Tamil underwent much transformation. Lakshana became Ilakkanam, Lakshyam became Ilakkiam. The Tamil has only two genders while Sanskrit hast hree. All the nouns denoting inanimate objects and animals are of the neuter gender (அஃறிணை) while those denoting beings endowed with reason (gods and men) are of the higher gender

(உயர்திணை). But in Sanskrit there is no such excellent distinction at all and no rules can be laid down for the determination of the gender. Tamil has only three tenses and three moods whereas Sanskrit has six tenses and four moods. Tamil has no relative pronouns. In Sanskrit, adjectives are declined like nouns in gender and number and case, and also have degrees of comparison. But Tamil has none of these traits. In Tamil there are no prepositions or conjunctions except உம் which is only a connecting particle.

The rules of Tamil prosody are indigenous. The rules relating to the prosodic structure and to division of syllables, foot, stanza, assonance, rhyme etc. are entirely different from those in Sanskrit.

It may be further stated that the division of Porul (subject-matter) into agam (love) and puram (war) and the division into five Tinais are peculiar to Tamil. Sivagnana Munivar sums up thus the main differences between the grammatical structures of Tamil and Sanskrit.

தமிழ் மொழிப்புணர்ச்சிக்கட்படும் செய்கைகளும், குறியீடுகளும், வினைக்குறிப்பு, வினைத்தொகை முதலிய சொல்லிலக்கணங்களும், உயர்திணை அஃறிணை முதலிய சொற்பாகுபாடுகளும், அகம் புறம் என்னும் பொருட்பாகுபாடுகளும், குறிஞ்சி வெட்சி முதலிய திணைப்பாகுபாடுகளும், வெண்பா அவற்றின் பகுதிகளும் முதலிய செய்யுளிலக்கணமும் இன்னோரன்ன பிறவும் வடமொழியிற் பெறப்படா.

A study of the so-called Dravidian languages, Telugu and Tamil and Malayalam and Kanarese shows that they belong to what is called the agglutinative type of languages as contrasted with the inflectional

type of languages like the Sanskrit and that the word-building processes are very often identical in them and that many roots and words are common to them. Telugu and Canarese and Malayalam have come under the Sanskritic influence in a larger measure unlike Tamil, very possibly because their literatures had only a late existence whereas Tamil which was fortunate enough to have a very old and powerful and beautiful literature had fixed forms which resisted over—sanskritisation, though the influence of Sanskrit over Tamil is large as it is and dominant in the realms of philosophy and religion.

In ancient Tamil literature the Telugus or Andhras are called Vadugas, (e.g. வடகலை தென்கலை வடுகு கன்னடம்—Kamba Ramayanam), probably meaning by the word northerners, just as even to-day the Tamils are popularly called by the Andhras as southerns (Dakshinadivāndlu). The Andhras used also to call the Tamil language as *Aravam* (soundless) and the Tamil as *Aravam Vandlu*. The Canrese people call Tamil Tigalu (stammering). Such inter-racial courtesies are frequent and baseless. Pandit M. Raghva Iyengar says in his monograph on *Tamils and Andhras* ((தமிழரும் ஆந்திரரும்) that the Tamil Nad (South Arcot ?) adjoining the Andhra desa was known as Aruva and that the people there were known as Aruvalar and that the word *Aruva* came in course of time to be applied to all the Tamils. This is a likely explanation, because the word Hindu (a variant of *Sindhu*) came to be applied to the people of the entire country which was called Bharatavarsha before and which is now called India. The explanation that the word is Arava i,e. soundless is merely fanciful. The

real word is *Aruva* not *Arava*. In *Kalingathaparani*, the poet Jayakondar says that the northern armies cried out in fear *Aruvar*.

> " அருவர் அருவர் எனு விரைஞ்சினர்
> அபயமபயமெனு நடுங்கியே."

The Sangam works show that in the Sangam age the Andhras were called vadugas and that the country north of Venkatam (Tirupati) was that of the vadugas,

> வடதிசை மருங்கின் வடுகு. (Kakaipadmiyar).
> வடவடுகர் வாளோட்டிய (புற. 371).
> ஓங்கு வெள்ளருவி வேங்கடத்தும்பர்
> மாவிணைப்புகலின் வடுகர் தேஎத்து. (அகம். 2:8).

In coure of time there were periods when the Cholas ruled the Andhra country and later periods when the Andhras ruled in the South. Later yet, the Mahomedan rule extended over portions of their countries. The Mahrattas then ruled over them. But these fluctuations of historical fortune never prevented the interaction of Tamil and Telugu cultures.

Evidently Kannada (Karnātāka) became a separate language later on. It was largely Tamil and partly Telugu in its composition. The poet Ilango refers to *Karunadar* in Silappadikaram. Jayamkondar who belonged to the eleventh century A.D. says:

> " மழலைக்குறு மொழியிற் சில வடுகும் பல தமிழும்
> குழறித்தரு கருநாடியர் குறுகிக்கடை திறமின்."

In fact the old Kannada language (Hala Kannada) is largely akin to the Tamil language. The sound *ha* was generally substituted in Kanarese for the Tamil sound *pa* (Hālu—Pālu, etc). The Malayalam language was evidently an even later offshoot of the Tamil language.

Kambar, when he wrote :

"வடகலை தென்கலை வடுகு கன்னடம்
இடமுளபாடையா தொன்றினுமின்றும்."

does not refer to Malayalam at all. In his time Malayalam was so akin to Tamil that it was not regarded as a separate language. Thus the Telugu and Kanarese languges could well be called the younger sisters of Tamil whereas Malayalam could be called a daughter of Tamil.

Senavaraiyar and Nachchinarkiniyar gave the boundaries of the country of pure Tamil (Sen-tamil) as the Marutham river in the north, Maruvar in the east, the Vaigai river in the south and Karuvur in the west. It is said that the Sen-tamil country consisted of twelve Nadus (tracts). Later yet the *Sen-Tamil* Nadu was stated to be Madura probably because of the location of the Tamil Sangam (Academy) there. In ancient Tamil literature Chera or Kerala is described as a Tamil country. There is a reference in some poems to seven or twelve countries where *Kodum Tamil* (impure Tamil) is spoken. The Tolkappiam refers to seven such countries viz. Venadu, Puzhinadu, Karkanadu, Sitanadu, Kuttanadu, Kuda Nadu and Malayama Nadu. In later Tamil literature, Malabar and Cochin and Travancore are called Malai Nadu. After the Tamil overflow into south eastern Asia and Indonesia, these tracts also were included in Tamil Nadu.

In ancient Tamil works Chera or Kerala is always spoken of as a Tamil country. Malayalam was only a Tamil dialect. The Tamil work *Ainkurunooru* was the work of five Kerala poets. The great classic *Shilappadikaram* was the work of the Chera King Senguttvan's

younger brother Ilango-Adikal. These contain Kerala provinicialisms. Later yet Aiyanaritanar, king Cheraman Perumal and king Kulasekhara Perumal wrote Tamil poems. Kulasekara wrote poems in Sanskrit also. The Tamil Saiva and Vaishnava saints have sung Tamil hymns about shrines in Kerala. The Malayalam language contains innumerable Tamil words. The word Padinara which means west is only the Tamil compound Padinayiru (setting sun). Kizakku (east) is a pure Tamil word. The place names Tiruppanithura (திருப்பணித்துறை) Irunalakoda (இருநாலக்கோடா) etc. are pure and ancient Tamil words. It may be that the word *Nambudri* comes from *Nambi* i.e. trustworthy and reliable and noble and was applied in an honorific way to Brahmin immigrants in Kerala. The later Brahmin immigrants were called Bhattars. In course of time the Malabar Tamil lagged behind and became Kodum Tamil (a modified dialect of Tamil.) There was increasing Sankrit influence also. The Chera kings had originally matrimonial alliances with the Chola and the Pandya kings but such alliances ceased later on. It is also noteworthy that while Tamil literature goes back to nearly 3000 years, the Malayalam literature is only 600 years old. It shows impure Tamil forms and an ever-increasing influx of Sanskrit words. But the genius of the great poets in Malayalam evolved out of such a combination a sonorous and graceful Manipravālam style, though the very excessive use of Sanskrit words is a defect of such style. Strangely enough a foreigner Dr. Gundert wrote the first Malayalam grammar. Thus, though Malayalam has had a development of its own, its Tamil affiliations are too strong to be seriously affected. The historic causes of

its isolation have now ceased to exist, and the two great communities (Tamil and Malayalam) have begun to recognise and realise their ethnic and linguistic affinities and to influence each other's future destiny in cooperation.

I have shown above how the Tamil people are an indigenous stock in South India and their homeland was from Tirupati to Cape Comorin. From before historic times there were overflows of Aryans into Tamil Nad and of the Tamils into North India. The Tamil Literature attained great heights of excellence nearly three thousand years ago, especially as the Tamils evolved an alphabet very early and attained a high state of culture. The Aryan philosophic literature and the Aryan epic literature profoundly influenced the Tamils and hence Sanskrit words came into the Tamil language and literature even before the time of the *Tolkapyum.* But the genius of the Tamil language was so strong that most of such words were modified to suit the morphological characteristics of the Tamil language (eg. Vijnapana became vinnappam). The latter *Manipravalam* style of writing was introduced by the Jains and perfected by the Vaishnava interpreters of the *Tiruvoimozhi*. Manipravalam means gems and pearls. Manipravalan style is a mixture of Sanskrit and Tamil. It spoiled the purity of the Tamil style. The Tamil grammar and prosody, however, maintained their powerful individuality, though Telugu and Canarese and Malayalam showed less resisting power. The nett result of the interaction of all the forces described above will be seen in the wonderful pageant of the evolution of the Tamil literature which is not only one of the most ancient literatures of the world but is also one of the greatest literatures of the world.

III. The Evolution Of The Tamil Culture.

I have shown above that the Tamil people have always had South India as their birth place and their homeland and have not immigrated into it from the north-west or the north-east or the south-west or the south-east or the south. The Tamil language has been their spoken tongue all along. I have already shown above how all the so-called Dravidian languages and cultures (Tamil, Telugu, Malayalam and Canarese are akin to one another, though all of them have blended with the Sanskrit language and culture in different degrees. Of them all the Tamil language has preserved best its individuality and its pristine purity and it has the most ancient literature of them all.

What is called *Muthamil* means *Iyal* (Poesy), *Isa* (music) and *Natakam* (Drama). It is said that in the earliest Tamil grammar by Agasthiar (which is no longer extent) this classification was defined and elaborated. I shall show later on how in the famous Tholkapiam (the earliest Tamil grammar extant) there are a clear description of letters and words and cultural ideas and a clear though meagre reference to the vital elements of poetry and music and drama. Tholkapiar refers to the characteristics of the *five* indispensable elements of literature viz. letters, words, subject-matter, prosody and rhetoric or figures of speech.

(எழுத்து, சொல், பொருள், யாப்பு, அணி).

Among the great works in Tamil Literature Silappadikaram shows Muthamil in its glory and hence in the Noorchirappu pāyiram we find it described thus:

"குடக்கோ முனிசேரன் தலைப்படாவகை முத்தமிழ்."

Rhetoric and aesthetics are a comparatively late growth in the Tamil literature. I shall show how the subject receives only a meagre and elementary treatment in the *Tholkappiam*. In comparatively recent times Dandi Alankāram (11th century A.D.), Aninool, and Veerasoliyam (11th century A.D.) were written following Dandi's famous work *Kavyadarsa* in Sanskrit on the subject of Rhetoric. "Maran Alankaram" refers to 64 figures of speech. The Sanskrit works Jayadeva's Chandrāloka and Appaya Dixitar's Kuvalayananda were recent works in Sanskrit on rhetoric and have been recently translated into Tamil. The translation refers to 100 figures of speech.

I have briefly referred above to the early Tamil prosody. It receives only a comparatively meagre treatment in *Tholkapiam*. In the early classics simple metres alone are used. It was only later on that long and complicated metrical forms were used. The later *viruthams* (Sanskrit Vriththa) are such long and complicated metrical forms. The Tamil metres use the charming devices of alliteration and assonance. Tail rhymes are rare. The later works on prosody—yāpparukalam, yappilakanam etc. give us clear and elaborate rules on Tamil prosody. The following oft-quoted stanza tells us who were the great masters of Tamil metres.

வெண்பாவிற் புகழேந்தி பரணிக்கோ
செயங்கொண்டான் விருத்த மென்னு
மொண்பாவிலுயர் கம்பன் கோவையுலா
வந்தாதிக் கொட்டக்கூத்தன்
கண்பாய கலம்பகத்திற் இரட்டையர்கள்
வசைபாடக் காளமேகம்
பண்பாகப்பகர் சந்தம் படிக்காச
லாதொருவர் பகரொணாதே.

The achievements of the Tamil genius in the realm of literature are of a very high order. The literatures in Sanskrit and Tamil are the oldest of Indian literatures and are of a very high excellence. Tamil literature has been dealt with me briefly in my recent book *A Primer of Tamil Literature* and in much greater detail in my *History of Tamil Literature* which is as yet unpublished. There is a reference to three Tamil sangams (academies) in Nakkirar's commentary on Irayanar Ahapporul. A Thevaram of Saint Appar refers to *Sangam*. The Vaishnava saints Sri Andal and Tirumangai Alwar also refer to it. The Sangam poets treat mainly of love and war which are the eternal themes of poetry in all ages and climes. The famous *Tirukkural* of Tiruvalluvar deals with ethics and politics and erotics in brief and beautiful verses. It is one of the world's classics. The five ancient classic Kavyas—Silappadikaram, Manimekhalai, Chintamani, Valayāpati and Kundalakesi—are of high and outstanding merit. *Tirumular's* work of 3000 stanzas (Tirumanthiram) is a work full of mystical thought and is a unique work from every point of view. The Tiruvāchakām of Manickavachakar, the Thevaram of Tirujnana Sambandar and Appar and Sundarar, and the Tiruvoimozhi of the Alwars constitute mystic poetry of supreme beauty which has no peer or rival in any other poetry in the world. The epic poetry of Kamban's Ramayana is another world-classic. Later yet Arunagirinathar's *Tiruppugaz* and Tayumanavar's poems are full of sweet poetry and mystical thought. Villiputhurar's *Bharatam* and Athiveerarama Pandyan's *Naidatham* are other classics. Quite recently (1823-1874) there lived the great poet and mystic Ramalinga Swamigal whose

poems collected as *Tiruvarutpa* show. the unique Tamil genius for fusing poetic emotion and mystical thought Even later than him lived the immortal Tamil poetic genius Subramania Bharati (1882–1921)who was supreme in patriotic poetry and excelled also in religious poetry and produced a unique lyric *Kuyil* and a spirited epic *Panchali Sapatham*.

It is clear from the ancient Tamil literature that the Tamils had in very ancient times a highly developed indigenous system of vocal and instrumental music. (*Isai*). It is said that there was, though now lost, an extensive literature about music in the Sangam age, consisting of Isai Isainoonmukam of Sikandiar's Peru-narai, Perumkuruku, Indra-Kaliyam by Yamalendran, Panchamarapu by Arivanar, Panchacharatrayam, Talavagam etc. The Arumpathauraiasiriyar says in his commentary on Silappadikaram (canto III) that *Isai* (combination) is so-called because it harmonises the poet's ideas and the actor's expression of them. Adiyarku-nallar says there that Isai unites melody with poesy and that *Pan* is socalled because it is caused by eight sounds issuing out of eight locations in the body. He refers to *Indra-Kaliyam* by Yamalendran and Panchamarapu by Arivānar. The muscians used to be called Pānar. There were four varieties of *Pan* i.e. Pālai, Kurinji, Marudam and Sevvazhi, classified according to tracts. Further, 12 Pans including Puraneermai are said to be daytime tunes, 9 Pans including Takka-raga are said to be nighttime tunes, and 3 Pans including Sevvazhi are said to be common to day and night. The varieties of *Pan* are said to be Senturai, Venturai, Perundevapani, Sirudevapani, Muttakam,

Peruvannam, Ārruvari, Kānalvari, Irimuran and Talaipogumandilam. Many of these occur in Silappadikaram which is a treasure-chest of musical ideas and musical pieces in Tamil. Mr. V. R. R. Dixitar says that the Suddha musical scale of the Tamils was the Harikamboji scale. *Pan* corresponds to Melakarta Raga and *Tiram* to Janya Raga, to use the modern musical phraseology. *Pan* corresponds to the full or sampoorna scale (heptatonic scale); *Pannairriram* means the hexatonic scale; *Tiram* means the pentatonic scale; and *tirattiram* means the scale with four notes. The Tamil names of the seven notes were Kural, Thutham, Kaikilai, Uzhai, Ili, Vilari and Thāram. The three octaves were known as manda, sama and val (lower medium and higher). The Tamil words corresponding to vadi, samvadi, anuvadi and vivadi are இசை, கிளை, நட்பு and பகை.

The Tamils are an essentially musical people. The Tamil word Pan (பண்) means a musical piece, and from it were derived *Pādu* (to sing) and *Pāttu* (song). The Panars were panegynists of kings in poesy and song. The Tamil literature teems with references to various types and varieties of musical compositions such as akkaichi, acho, appoochi, ammanai, Ārruvari, Imbil, Unthiyar, oosal, empavai, kapparpattu, Kazhal, Kandukavari, Kākkai, Kālam, Kānalvari, Kilippattu, Kunalai, Kuthambai, Kuyil, Kuravai, Kurathi, Koodal, Kocha kacharthu, Kothumbi, Kozhippattu, Sangu, Sayalvari, Sārthuvari, Sāzhal, Sembothu, Thachrandu, Thachāndi, Thālāttu, Tinainilavari, Tiruvangamalai, Tiruvanthikappu, Tellenam, Thonokam, Nilaivari, naiyandi, bhagawati, padaippuvari, pandu, pallandu, palli, palliezhuchi,

pāmpātti, pidaran, porchumam, mayangutinainilaivari, mugachārthu, muganilvari, mugavari, moorichārthu, Vallaipattu etc. In addition to all these we have siddhar songs, nondichindu, chindu, kummi, kolattam, kanni, anandakalippu, keertanam, pallu, kuravanchi, etc. Their name is legion. In his valuable work *Sangathamizhum Pirkalatamzhum* Mahamahopadhyaya Swaminatha Iyer has given illustrations of some of these musical types. We find splendid examples of many of these musical compositions in Silappadikaram. Tiruvāchakam, Tevaram, Tiruvozmozhi, Tiruppugazh, Tayumanavar's songs etc. A well-known poem enumerates some of these innumerable musical forms.

ஏற்றப்பாட்டும் இறைவைப்பாட்டும் காவடிப்பாட்டும் கப்பற்பாட்டும் படையெழுச்சியும் பள்ளியெழுச்சியும் சிந்தமுஞ்சந்தமும் திருத்தாலாட்டும் கல்லுளிப்பாட்டுங் கவணெறிபாட்டும் பாவைப்பாட்டும் பலகறைப்பாட்டும் மறத்தியர்பாட்டுங் குறத்தியர்பாட்டும் பள்ளுப்பாட்டும் பலகடைத்திறப்பும் வள்ளைப்பாட்டும் பின்னைப்பாட்டும் கறந்தற்காயர் திறத்துரைபாட்டும் பொருதவேந்தர் விருதுப்பாட்டும் கழைப்பாட்டும் காதற்பாட்டும்.

Great modern composers such as Tirukootarasappa Kaviroyar, Arunachalakaviroyar, Ganam Krishnier, Muthutandavaroyar, Kavikunjarabharati, Gopalakrishna Bharati, Annamalai Reddiar and others have carried on the rich musical traditions of the past in Tamil Nad down to the present day. The Annamalai University has done a great service to Indian culture by its investigation and preservation and encouragement of Tamil *Isai*.

The chief musical instruments were the yàzh, the flute (Kuzhal) and the drum (maddalam or mridangam.

The Yazh resembled the harp rather than the *Veena* and was a stringed instrument and was very popular. The Yazh had no frets while the Veena has got frets. Manikavāchakar refers to them both. (இன்னிசை வீணையர் யாழினர் ஒருபால்). *Ni* was the first note in the Yazh. There were various types of *Yazh* viz. *Periyazh* with 21 strings, *makara yazh* with 17 strings, sakodayazh with 14 strings and Siriyazh with 7 strings. There is a reference to an Adiyazh or Arungalam with 1000 strings but it was probably legendary. There is a beautiful story in *Perunkathai* that Udayaman was able to nasciate and subdue an infuriated *must* elephant by his *yazh* music. Probably the yazh supplied the basic melody and the flute added the grace notes (gamakas). Besides the *maddalam* as a percussion instrument, *Kudamulavu*, *idakkai*, etc. also are referred to. There are references also to the *murasu* which is sounded in palaces. A beautiful verse in *Silappadikaram* gives the primary place of honour to the flute which is to be accompanied by the yazh and by the drum.

குழல்வழி நின்றது யாழே யாழ்வழித்
தண்ணுமை நின்றது தகவே தண்ணுமைப்
பின்வழி நின்றது முழவே முழவொடு
கூடிநின் றிசைத்த தாமந் திரிகை.

There is an old tradition that when Ravana shook Kailasa and was pressed down by God Siva he sang hymns in the *Vilaripan* (விளரிப்பண்) and propitiated the God. *Vilari* was thus a tune exciting the mood of pity in the hearer. The Thevaram and the Tiruvoimozhi refer to the *Pans* in which they were sung. It is said that Tiruchirrambala Desikar sang Thevarams in Pan Megharagakurinji and that it led to a shower of rain and that the Setupati Raja gifted villages to him. The

names of the *Pans* are not current to-day. The names of the tunes now current in Tamil Nad are mostly Sanskrit names, though there are Tamil names as well such as Nāttakurinji etc. Even in Sanskrit there have been many changes in nomenclature. We find in it a Raga named Nattabhāsha, which is probably the Pan Nattapadai. Many tunes expressly stated in the *Gita Govindam* are not known by those names to-day. We do not know in what tunes the Ramayana of Valmiki was sung of old. Such changes are inevitable in the course of the zig-zag march of time. But there is no doubt that tradition has preserved to a large extent the Thevaram melody-moulds of the Othuvars (Thevaram singers), though I am afraid that the Tiruvoimozhi melody-moulds of Araiyars (Tiruvoimozhi singers) have been allowed to be lost. The fact that the poems are sung in Ragas with Sanskrit names and not in *Pans* with Tamil names need not cause any regret or ire in us so long as the ancient melody-moulds are ringing in our ears as they rang in the ears of our ancestors. *Pan* Sembalai is said to be the present raga Sankarābharanam. *Tiron* Sādāri is said to be the present rāgā Neelambari.

In the same way the names of the *Tālas* also are in Sanskrit. But the time-measures are the same as before and are rooted in the basic rhythms of life, whether the names are in this or that language. The fusion of the North Indian and South Indian cultures is seen also in the reference in Silappadikaram and other classics to 64 Kalas (அறுபத்து நான்கு கலைகள்) corresponding to the Chatusshastikalas in Sanskrit.

In regard to the art of dance also, Tamil Nad rose to remarkable heights of achievement. It is

said that there were ancient Sangam works on the art such as Bharatam, Sayantham, Muruval, Koothanool, Seyittiyam, Gunanool, Bharata Senāpatheeyam, Mathivanam etc. These have been lost except for a few sutras from Seyittiam and a few verses from Guuanool and Sayantham of Seyittianaa and Mathivanam of Mathivanar quoted by Adiyarkunallar and other commentators. In the Pattinappālai, which is on the king Karikal Peruvalavan and is thus a very ancient work, there is a reference to dance-drama.

பாடலோர்த்தும் நாடகம் நயந்தும்.

The Tirukural says :

கூத்தாட்டவைக்கு ழாத்தற்றே பெருஞ்செல்வம்
போக்கு மதுவிளிந்தற்று.

The Manimekhalai says :

ஆடற்கூத்திறேடவினையந் தெரிவோர்
நாடகக்காப்பிய நன்னுலிப்போர்
பாடல் சால்சிறப்பிற் பரதத்தோங்கிய
நாடகம் விருப்ப.

The Silappadikaram refers to different types of Koothus (dances) Perasiriar and Nachinarkiniar say that dances and dramas please at once and please all sorts and conditions of men.

கண்டார்க்கு இன்பஞ் செய்தலிநாடகம் என்றார்.

(Perasiriar)

இசை நாடகங்கள் இன்பத்தை விளைவிக்கும்.

(Nachinarkiniar)

Dancers were called in ancient days as Koothar or Porunar or Kodiar. Silappadikaram describes the Kodukotti dance by Kootha Sakkayan of Parayoor in the presence of Cheran Senguttuvan and his queen,

Kodukotti is said to be the kind of dance danced by God Siva after He destroyed the Tripura demons. The commentaries on Silappadikaram describe in great detail the construction of the hall of dance. It is said that the finger poses in gestures are 33 in number from the Pathāka pose to the Valampurikai pose.

It is stated in the *Silappadikaram* that during a dance in heaven Indra's son *Jayantha* and Urvasi behaved in an improper manner and that Agastya cursed Jayantha to be born as a bamboo in the Vindhyas and Urvasi to be born as a human dancer and eventually modified his curse by saying that the bamboo stick would be used as a *Talaikol* gaily painted and decorated and taken in procession as a symbol of the art of dance, and that human dance-artists born in the line of Urvasi should worship the *Talaikol* and then exhibit their skill in the art of dance. Dance is everywhere an outcome of the joy of life and was as popular in South India as elsewhere in the world. The *Tolkāpiam* refers to *Vallikoothu* and *Kazhanilaikoothu* (sutras 65 and 76). The former expressed the love of Murugan and Valli and the latter was a kind of *tandava* or masculine war dance. The *Tolkappiam* refers to religious dances in a state of spiritual frenzy (Velan veriādal). Silappadikaram shows how religious dances centred round the worship of Murugan (Subrahmanya) and Mayon (Vishnu) and Korravai (Durga).

The Tamil Nad has kept up to this day the art of dance in a high state of perfection. The type of dance called Bharata Natyam which combines excellent footwork and rhythmic movements and charming finger-poses and eye-and brow—and head movements along

with *abhinaya* or gesture interpretation of love lyrics or devotional lyrics has been preserved intact through the ages and has received a new impetus in the present era of Tamil Renaissance.

The old dramas such as Rajaraja Natakam on Rajaraja Chola are not now in existence. In comparatively recent times some works came into existence relating to dance-drama. Arunachalakaviroyar wrote his *Rama Natakam.* Kumaragurupara Swamigal's *Meenakshi Amman Guram* and Trikootarāsappa Kaviroyar's *Kurrala Kuravanchi* also are charming works. The works called *Pallus* are dramatic representations. In the eighteenth century Arapathanāvalar wrote a work called "Bharata Sastram." Recent works on dramaturgy such as V. G. Suryanarayana Sastri's Nataka Iyal and Swami Vipulananda's Matanga Choolamani have clarified the rules of dramatic composition.

Thus the Tamil language and arts have grown with the growth of years and is even now in their full vigour and bloom. They have both power and charm and have also a remarkable adaptive power. I have described in other works the evolution of Tamil literature. What has been aptly said by Pavananthi Munivar, the great author of *Nannool*, should always be borne in mind, as it shows that time casts off outworn forms and brings in new forms from age to age.

பழையன கழிதலும் புதியன புகுதலும்
வழுவல கால வகையினானே.

It will not be possible to deal here with the arts of architecture, sculpture, and painting. I have dealt with them in my works *The Indian Concept of the Beautiful*

(being my lectures under the auspices of the Travancore University) and *Indian Aesthetics,* and this portion of the present work will swell to the size of a volume by itself if I include herein a detailed exposition of those arts. The finest and most beautiful achievements of the Indian genius in the arts of architecture and sculpture are to be found in the vast and wonderful temples in Tamil Nad. The Gopurams (temple towers) in Conjeevaram, Madras, Mahabalipuram, Kumbakonam, Tanjore, Trichinopoly, Madura, Tinnevelly etc. are among the marvels of the architectural art. In sculpture also very notable artistic triumphs have been achieved in Tamil Nad and the sculptured figures enshrine the highest realisations of the *yogic* vision. The sculptures in the famous temples at Chidambaram and Madura and Rameswaram and in the comparatively unknown temples at Dadikombu near Dindigul and at Krishnapuram near Tinnevelly are deservedly famous. The sculpture of Nataraja in many temples in Tamil Nad is one of the marvels of the world. The mural paintings at Sittamavasal and Tanjore and in Travancore are well-known and are of great beauty. The achievements of the Tamils in the realms of architecture and sculpture were not confined to India but went beyond the limits of India into Ceylon and Indonesia and South-East Asia as well.

The Tamil culture especially excelled in ethics and politics and art and religion. The *Tirukural* of Tiruvalluvar is full of the highest ethical gospel and deserves to be ranked among the greatest world-books on ethics. It describes with equal vividness and completeness the life of legitimate wordly enjoyment and the life of the total renunciation of the world. It describes also all

the elements of righteous sovereignty and lays down clearly the duties of kings and ministers and subjects and soldiers. and contains valuable ideas about the arts of peace and the arts of war. It describes with equal insight and elaboration the course of human love and the joys of wedded bliss.

Having dealt with the arts of peace, I turn to the achievements of the Tamils in the art of war. These have to be gathered from the Tolkapyam. the Sangam works Ettuthogai, Pattupattu, Padinenkeezhkonakku etc., from the Kural, from the epics Silappadikāram, Manimekalai, Ramayana etc., from the Purapporul Venbamalai of Aiyanariyanar in the 7th or the 8th century A. D. etc. The aims of war were as elsewhere in ancient times viz. cattle lifting or greed of territory or anger at disappointed love or nonpayment of tribute etc. The army consisted of the four types of forces (chaturanga as they are called in Sanskrit viz. infantry consisting of bowmen, cavalry, elephant corps, and chariot corps). The country had many forts with trenches all round. There were also spies and ambassadors. The women of Tamil Nad were proud of their heoric sons and treated cowards with contempt. It is said that when a mother heard that her only son had died on the field of battle she ran there to see if he died as the result of a wound at the breast or at the back, taking a vow that if he had fallen because of a wound in his back she would cut off her breasts which gave milk to him. An ode in Purananooru shows that the poetess was happy when she sent her son to the battlefield. The war poetry consists of *Paranis.* A *parani* describes a campaign wherein the hero killed at least a thousand elephants.

The Tamil kings were frequently at war with one another. Occasionally they led their other armies further afield. The Chera king Imavyavaramban Nedunchera-lathan led an expedition up to the Himalayas. Cheran Senguttuvan set out for an expedition to the Himalayas about A. D. 90. The Chola king Karikalan also did so. The Chera king Senguttuvan, the Chola kings Raja-raja and Rajendra and Virarajendra, and others led expeditions to the Indonesian islands. But the wars in South India, as in the rest of India, were comparatively humane and not of adown right brutal character. Non-combatants and especially the women and the old men and the cows were not molested.

The social life of the Tamils also was one of refinement. Though they lived in villages in the main, there were important towns and cities as well. The women were respected and not immured and had fine cloths and ornaments. The Tamils had a great love of flowers and floral decorations-a trait which characterises them to this day.

The Tamils progressed considerably in economic and political life as well. I have referred already to their industries and trade and commerce. I have discussed their political life when dealing with the Sangam works, the Tirukural and the epics in my *Primer of Tamil Literature*. Though the kingship was generally hereditary, the king was subject to the rules of the ethical life and was controlled by his ministers and public officials. The *Pingalandai* says that the king had eighteen officials. The villages were autonomous and the urban municipal administration was enlightened. The taxation was comparatively mild and the land-tax was generally one-sixth of the yield from the land. The other sources of public revenue were taxes levied

on merchants, tolls, income from mines etc. The kings spent lavishly on irrigation schemes and the encouragement of the fine arts and gifts to temples. There was an enlightened system of administration of justice. A noteworthy feature of kingship was that, as in North India, the kings often relinquished their kingship in the evening of their lives and lived lives of retirement and prayer and penance and meditation.

Even more wonderful than these unique achievements of the Tamil culture are the sublime heights achieved by the Tamil genius in philosophy and religion. Though the Tamils owed much to North Indian Sanskrit works in the realms of philosophy and religion, yet the system of *Saiva Siddhanta* is a special blossoming of the Tamil genius, and the Tamil devotional and mystical poems and hymns have a melody and an insight and a passion of spiritual emotion and a felicity of expression which justify their being placed at the top of the spiritual poesy of the world.

Thus the history of the evolution of Tamil culture is an important chapter in the history of the evolution of Indian Culture. India has now become independent and Tamil Nad is an integral and inseparable portion of it. Tamil Nad has never felt the stress of invasions as North India had to do and has, even while being in touch with the rest of India and the world at large, maintained its indigenous culture while assimilating the valuable elements in the cultures beyond Tamil Nad. Tamil Nad is the most Indian portion of India and Tamil culture is one of the best flowerings of Indian culture and Tamil Literature is one of the great literatures of the world. This is why Tamil Nad and Tamil Culture and Tamil Literature are destined to play a great part in the future life of India and the world.

CHAPTER XIV

Saiva Siddhanta

Some scholars and especially Father Heras seem to think that the area in Punjab near Harappa and Mohenjo—Daro was the seat of an ancient pre-Aryan Dravidian civilisation and that the Saiva religion had that region as its birth-place and homeland and that the Dravidians came to South India from there, followed later on by the Aryans. I have shown above how the Tamils were autochthonous in South India and spread northwards to their colony in the Indus valley. It is no doubt true that Shivalingas, images of mother goddess, figures of sacred bills (Nandi) etc were found during the excavations in the Indus Valley. But this does not mean that Saivism was born there or that its birth-place was not South India or that Shiya Linga and Devi (Mother Goddess) were unknown in the Aryan culture. Both the peoples may have been of one stock though speaking different tongues, the Aryans speaking an inflectional language and the Dravidians an agglutinative language. Punjab was the homeland of the Aryans and of the colony of the Dravidians who spread out from South India. I do not believe that there is any real foundation for the theories about the trans—Indian origin of the Aryans or about Aryans having come as invaders into India. In Punjab the Aryan and the Dravidian cultures met and blended. Later on when the Aryans colonised South India just as the Dravidians colonised North India, there was a further blending of cultures. Today the Aryan-Dravidian-blend of cultures is so complete that they have become

the blended culture known as the Hindu culture. Saiva Siddhanta is one of the highest manifestations and glories of that unique blended culture.

Mr. Balasubrahmania Mudaliar who is a specialist and expert scholar in Saivism has said in his lecture on 11th September 1950 at the Banaras Hindu University: "The sources of the Saiva Siddhanta system are the Vedas, the Agamas, the songs of the Saiva Saints, the philosophical treatises of the Santana Acharyas, and the works of reputed Saiva Scholars like Haradatta, Srikanta, Trilochana Sivacharya, and Appayya Dixita." A well known Tamil Staza says :—

வேதம் பசு அதன் பால் மெய் ஆகமம் நால்வர்
ஓதும் தமிழ் அதனின் உள்ளுறு நெய்—போதமிகு
நெய்யின் உறுசுவையாம் நீள்வெண்ணெய்
மெய்கண்டார்
செய்த தமிழ் நூலின் திறம்.

(The Vedas are the cow; the Agamas are its milk; the songs of the four Saiva Saints i.e. Samayacharyas are the ghee; and the philosophy of Meikandar is the sweetness of the ghee). The Rig Veda and the Swetasvetara Upanishad emphasise the glory of God Siva. The Sivagnana Bodham of Meikandar (13th century A.D.) was followed by the Siddhanta Ashtaka of Umapati Sivacharya and the Sivajnana Siddhi of Arulnandiswaracharya and the Dravida Mahabhashya of Sivagnana Swami. Meikandar's twelve Sutras are based on twelve verses in Raurava Agama.

Thus Siddhanta has a dual source. Umapati Sivachariar expressly calls Saiva Siddhanta as the essence of Vedanta.

infinite bliss of God—realisation and has no experience of Pasa or Maya or Anava. Thus the soul's experience of God in Mukti (liberation) is, according to the Saiva Siddahanta, a monistic experience. When the soul experiences Pāsa or Māya it is not conscious of itself or Pati. When it experiences Pati by His Grace it is not conscious of Pasa. The soul is real and separate but loses its individuality as it is not aware of itself but experiences only God and identifies itself with it in inseparable mystic union. It ceases to turn world-ward and has no experience of Anava or Maya or Karma. Thus, to put the matter directly, Saiva Siddhanta affirms advaita to be advaita bhavana i.e. the soul's experience of God alone though the soul is not absolutely identical with God. It gives the illustration of a Garuda-Upasaka who has Garudoham Bhavana (the feeling that I am Garuda) and feels himself to be Garuda and removes the poison of snake-bite though in reality he and Garuda are not really one.

Thus, in Saiva Siddhanta, Maya is a reality and not a mere anirvachaneeya (indescribable i.e. neither real nor unreal). The universe is not an illusion but a changing reality. The causal state of the material world is Maya. The world is Maya in its state as effect. Saiva Siddhanta says that the relation of Siva and Shakti is one of *tadatmya* (oneness) whereas Maya is only adwaita or not-separate from Siva as it is ruled by Him though separate from Him. God's will makes Maya evolve and makes the souls function as the result of Karma in bodies which are the effects of Maya. Just as the soul which is in reality bodiless operates on the body, God who has no form or body makes by His Sankalpa (will)

Maya operative by evolution. God creates the world and gives embodiment to souls after the rest of Pralaya (dissolution) to enable them to achieve liberation. Thus according to Saiva Siddhanta God does not become the world but Maya under the will of God evolves as the universe. Such will is God's Lila (sport). Creation does not imply exertion or effort. Its purpose is to enable souls to attain liberation Moksha).

One peculiar feature of Saiva Siddhanta is that, according to it, God Siva who is the Supreme Lord of the universe never takes human or other births. It does not accept the concept of *avatara*. But this is not really a serious difference between the believers in Incarnation and others, because even in Saivism God Siva can out of grace take a human form as he did when He came as Sundaresa to marry Minakshi Devi. Even the doctrine of Incarnation does not insist that God must be born of a human womb. Narasimha strode out of a pillar while Matsya and Koorma and Varaha emerged suddenly owing to God's will. The concept of Incarnation of God is in no way inconsistent with the concept of the Immanence of God or the concept of the Transcendence of God. Just as Mala or Avidya or Maya cannot affect God, even so being in and emerging from a human womb can in no way lessen or limit His infinite power and glory.

Even in this grand system there will remain the question viz. how or why the soul which is essentially and inherently and innately free and pure and blissful became bound by Pasa and contminated by Anava or Mula Mala (nescience) and Maya or bondage and Karma (the bondage of action).

One special feature of Saiva Siddhanta is that while the Sankhya system speaks of 24 tattwas and calls the purushas (souls) as the twenty-fifth tattwa and is silent about God and while Vedanta accepts the twenty-five tattwas and calls God as the twenty-sixth tattwa, Saiva Siddhanta speaks of 36 tattwas i.e. 24 atma tattwas and 7 Vidyatattwas and 5 Sivatattwas, Siva being above all the tattwas.

Another special feature is that according to Saiva Siddhanta the soul is Vibhu (all-pervading) and not *anu*, (atomic) and that it is by its connection with ānava mala that it regards itself as *anu*. Ramanuja, on the other hand, affirms the soul to be *anu*.

Saiva Siddhanta clearly distinguishes Anava Mala, Maya, and Karma. Anava Mala causes Ajnana in the soul. Maya is like the husk of the grain of paddy and enables the sprouting of Karma. It causes tanu, karana, bhuvana, and bhoga (body, senses, universe and fruits of actions). Karma Mala leads to pleasure and pains in embodied life. All these three constitute *Pasa* (bondage).

Saiva Siddhanta says also that souls are of 3 classes (1) Sakalar who have Anava Mala and Maya Mala and Karma Mala; (2) Pralayā Kalar who have no Maya Mala but have the other two; and (3) Vijnana Malar who have only Anava Mala. The yogas or paths which lead to liberation are Charya, Kriya, Yoga and Jnana i.e. idol worship, Karma yoga. Dhyana-bhakti yoga and Jnana yoga. They are called also the Dasa Marga (the way of the servant), Satputra marga (the way of the good son), Sahamarga (the way of the comrade), and Sanmarga (the way of the good wife).

Some scholars have gone to the length of giving a turn of their own to the holy Panchakshara (five-syllabled) Mantra "Om Namah Sivaya" which can bring to us God Siva's grace. The mantra means "I bow to Lord Siva". The word "Sivaya" is the chaturthi vibhakti (dative case) of the word "Siva" just as "Narayanaya" is the chaturthi vibhakti of the word "Narayana" in the holy ashtakshara (eight-syllabled) Vishnu Mantra "Om Namo Narayanaya" and just as "Vasudevaya" is the chaturthi vibhakti of the word "Vasudeva" in the holy dwadasakshara (twelve-syllabled) Vishnu Mantra "Om Namo Bhagawate Vasudevaya". The Mantra "Namah Sivaya" occurs in the Vedic Sata Rudriya itself and yet some say that the Panchakshara Mantra is நமசிவய (Nama siva ya) and that Si (சி) represents Siva, va (வ) represents Shakti, ya (ய) represents the soul, na (ந) represents tirodhanjee) and ma (ம) represents Pasa. It is said also that the Panchakshara has five varieties and that the Sthula Panchakshara has ma (ம) as the first letter, the Sookshma Panchakshara with Si (சி) as the first letter, the Karana Panchakshara is சிவயவசி (Siva ya va si), that the Mahakarana Panchakshara is சி, வ (Siva), and that the fifth Mukti Panchakshara is si (சி) alone. We find this in other mantras also-each sound and each combination of sounds being efficacious in its own way. But I fail to see why va (வா) should be replaced by Va (வ). Tirumoolar no doubt calls the sound *Si* as Nayottu Manthram, as we drive a dog saying *Si*. But what follows from it ? It is only a cryptic way of teaching a truth. The Pancha Brahma Mantras are said to remind us of the five faces of Siva in his five forms (Isana having the upturned face, Tatpurusha

having the east ward-looking face, Aghora having the southward-looking face, Sadyojata having the westward-looking face, and Vamadeva having the northward-looking face).

The way to beatitude is clearly defined by the Saiva Siddhanta. As stated above it connsists of Charya (चर्या, Krya (क्रिया, Yoga (योग) and Jnana (Gnana). I shall expand here what I have stated above. Charya means service to God by the limbs and the tongue and the mind. This is called the dāsa marga (the way of the servant). It reduces the *anavamala* and leads to salokya (the attainment of the Lord's abode). Saint Appar typifies this path. Krya means upasana (worship). This is called the satputra marga (the path of the good son). It removes egoism and possessiveness (ahankara and mamakara). It leads to sameepya (nearness to God). Saint Sambandhar typifies this path. Yoga consists of yama, niyama, asana, pranayama, pratyahara, dharana, dhyana and Samadhi. It is called the *Saha-marga* (the path of the comrade). It leads to Saroopya (the attainment of God's form and attributes). Saint Sundarar typifies this path. All these paths finally lead to jnana which is called the Sanmarga and which leads to Sayujya (the bliss of divine communion). Saint Manicka Vachakar typifies this path. Saint Tayumanavar shows that these paths are realy one technique in different stages of flowering and fruition.

விரும்புஞ்சரியை முதல் மெய்ஞ்ஞான நான்கும்
அரும்பு மலர் காய்கனிபோல் அன்றோ பராபரமே.

(The four paths from Carya to Jnana are like bud and blossom and unripe fruit and ripe fruit.)

In beatitude or Moksha, the soul gets rid of *Pasa* and sees only Patti. Pāsa does not get destroyed for all but is destroyed only for the soul which attains liberation. It wrong to say that pāsa clings to the soul in apassive state even in liberation. The illustration given is that though the bran and the husk and the sprout of the rice are burnt the rice exists without the husk etc. Similarly the soul exists in eternal infinite freedom and happiness even though Pasa consisting of three malas or impurities (Mummalam) is entirely destroyed in the case of the liberated soul. The liberated soul passes though Salokya, Sameepya, Sarupya and Sayujya (being in the same paradise, nearness, similarity of form, and merger). It has perfect Sivabhoga (God-bliss) but has no lot or part in the Pancha Kriyas i.e. creation, preservation, destruction, obscurvation and liberation, which form the glory of Siva-Shakti alone. A person could be a jivanmukta but should guard himself from lapses by means of love of God and love of all creation. The soul passes through five stages and states of consciousness viz. jagrat (waking), swapna (dream), sushupti (deep sleep), Tureeya (Pure Consciousness), and Thurayatheetham (Divine Consciousness).

Thus Saiva Siddhanta is a sublime system of philosophy and religion. I have already shown above how in Integral Hinduism the concordant essence of all schools and aspects of Hinduism could be perfectly integrated and harmonised and unified. I cannot conclude this portion of my work about Integral Hinduism better than by quoting a stanza from the hymns of Saint Manickavachakar who realised and attained the

eternal supreme infinite bliss of the realisation of God as Sri Nataraja in this holy town of Chidambaram.

இன்பம் பெருக்கி யிருளகற்றி எஞ்ஞான்றுந்
துன்பத் தொடர்பறுக்குஞ் சோதியாய்— அன்பமைத்து
சீரார்த்திருப் பெருந்துறையுடையான் என்னுடைய சிந்தையே
ஊராகக் கொண்டானு வந்து.

BOOK V.

Hindu Culture and the Modern Age.

CHAPTER XII.

Hindu Culture And Modern Ethics and Sociology.

I have already shown how one of the most fruitful of all the concepts in Hinduism is that of the Purusharthas. Dharma, Artha, Kama, and Moksha (the good, the useful, the beautiful and the true) are the aims and values of life. Moksha which means liberation from the transient commingled pains and pleasures of the worldly life into the pure eternal Supreme infinite bliss of God-realisation is the highest goal of life. But no one can jump suddenly into the Moksha condition. The natural path to it is that of righteousness (Dharma) and of wealth (Artha) and of pleasure (Kama) acquired and enjoyed without breach of dharma. It is only by such a steady and continuous discipline of life that we become fit to visualise and enjoy in an ever-increasing measure the divine ecstacy of Moksha.

We can properly understand Hindu ethics—individual and social—only when we have in view the abovesaid Purushartha background. Without the individual good life, no spiritual progress is possible. But it is equally true that the discipline of a dharmic social life is equally necessary. Viveka (discrimination) and Vairagya (dispassion) are the life-breath of both. We must attune ourselves aright to Nature and to Society nay, to all living beings, if we are to become fitted for God—love and God-realisation. A man of adharmic (unrighteous) individual life or social life will never become fitted for the attainment of the supreme goal of life.

In the Bhagavad Gita it is said by Sri Krishna in Chapter III that the Creator created all living beings

along with yajna (self-sacrifice) as the protector and nourisher of life and commanded each of them to work for the uplift and happiuess of all others.

सहयज्ञाः प्रजाः सृष्ट्वा पुरोऽवाचप्रजा पतिः
अनेन प्रसविष्यध्वं एष वोऽस्त्विष्टकामधुक् ॥
देवान्भावयतानेन ते देवा भावयन्तु वः ।
परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ॥ (III, 10, 11)

Without self-sacrifice, renuciation, mutual help, and mutual service, neither social welfare nor individual spiritual welfare can be achieved. The path of mutual service (parasparabhāvanā) for the highest good (sreyas) of all is the chart of life given by the Creator to His creatures.

On close scruty it will be found that the so-called individual virtues inevitably imply life in society because ahimsa, astheyā, dāna, daya, dama etc. can have no meaning unless a man lives as a unit in a social nexus. Manu mentions five basic virtues (X, 63), Gautama mentions ten atma gunas (VII, 23). Yajnavalkya mentions nine basic dharmas. The Mahabharata mentions nine and ten basic virtues. Brahma Purana mentions twelve. Vishnu Dharma Sutra mentions thirteen. Vishnu Purana mentions fourteen. Finally, Srimadbhagawata mentions thirty (Skandha VII Adhyaya XI, Verses 8. to 12). The list of basic individual virtues can be shortened or lengthened. But in every list many virtues imply an individual's life in society. Thus individual ethics and social ethics are inextricably blended and intertwined.

We are all prone to equate the Hindu Social ethics with the hereditary caste system and to condemn the

latter as irrational and undemocratic and condemn the former also because of its being equated with the latter. There are some persons who praise the Hindu individual ethics but condemn the Hindu social ethics. But the essence of both is mutual aid and service—of individuals as well as of groups—to promote and secure the common welfare of all and to aid the individual to secure Moksha by promoting and living in such a society. The hereditary element was guarded to prevent confusion and provide, continuity. The *Shatkarma* ideal of the Brahmins was always probably in a state of greater or lesser approximation to the ideal level visualised and proclaimed. In the same way the professional ideals of the other social groups also were approximations. The degrees of approximation varied from age to age. But the *parasparabhavana* (mutual aid and service) ideal was the common trait of all of them and it has continued to exist as the Social Dharma, whatever were the variations of social *Vrithis* (professions) from time to time.

The Hindu social scheme of the four social groups was based on the concepts of duties and services and not on the concepts of rights and privileges. No doubt, in course of time, subcastes arose under the stress of the multiplication of increasing and competing professions in the economic sphere and of sects and schisms in the religious sphere, whereas the scheme of the four major groups rests on the four major types of services viz. teaching and spiritual ministration, carrying on public administration, trade and commerce, and agricultural and industrial production. None of the groups or sub-groups were based on rights and possessions and exercise of power. They were based on duties and dis-

ciplines and altruism and service. The professional and sectarian subgroups were not rigidly mutually exclusive. Even as among the major groups there were innumerable common platforms. The supersocial ideal was common to all and the highly venerated saints came from all the social groups.

One of the special excellences of the Hindu theory and way of life is the harmonisation of individual freedom and social control. Without individual freedom there could be no progress; without social control there could be no order; and without a harmony of both there could not be a harmony of progress and order. Mere individual freedom will result in clash and chaos and anarchy. Mere social control will couvert human society into a group of ants or bees which are no doubt free from anti-social disturbances but which have only a humdrum uniform existence. Further, the helplessness of the human child for many years, as compared with the young ones of animals and birds, led to the permanence of family life which in its turn depended on the permanence of the social life in the community.

The modern trend is in the direction of lessening individual freedom by the controls imposed by the Society and by the State. Even in the realm of industry mass production tends to curb, if not kill, individual initiative and creative effort. Though unrestricted competition may be bad, complete and total regimentation would be worse. But even in the realim of sociology and economics and politics, we must harmonise initiative and control, and also harmonise the scope of the man and the scope of the machine. Where the laws control our entire life and where the machines produce all our goods, the deterioration of man would begin and grow apace.

CHAPTER XVI.

Hinduism And Modern Politics And Economics.

Two of the most hopeful features of modern politics are the decline of western imperialism and colonialism and the upsurgence of the nationalism of the suppressed and submerged peoples especially in Asia and Africa. It is also worthy of note that despite the apparent defects in the machinery of the U.N.O., it is more potent than its predecessor the League of Nations and is able to assert itself, though not always or successfully, and protest effectively against and even put down aggression. It is also realised that, because of the wonders of transport especially in the realm of aviation, the slogan of 'One world' has become a reality and an urgent necessity. It is also increasingly recognised that the prosperous and so-called advanced peoples of the west can live only a life of unstable equilibrium so long as the majority of mankind lives in poverty and misery and squalor. It is realised also that unless the standards of life are raised all over the world and not in the West alone, universal strife will be inevitable and universal peace will be only a dream.

But in spite of all this there are disquieting features as well. The west continues to perfect even more than before its technological capacity and accumulates the products of industrial over-production and corners the wealth of the world. Once when Swami Vivakananda was shown over London and asked his impressions he replied; "How many cities must have been blasted to make London so fair ?"

It will not be possible to go here in detail into this lofty system of religious philosophy. Its essence is the declaration of three ultimate and basic categories viz., Pati (God), Pasu (Soul) and Pasa (the Bondage of Matter). By God's grace the Soul overcomes Pasa and attains the supreme and eternal and infinite bliss of liberation. God cannot be experienced by the senses as he transcends them. Hence God as the Absolute Eternal Infinite Supreme Spiritual Being has no form. And yet He takes on a form which is not an effect of Māya but is due to His grace. The Siva Linga which is another of His manifestations is called formless and with form (aruva —uruva). God is the infinite eternal supreme Sacchidananda and has eight attributes viz., infinite grace, infinite bliss, infinite intelligence, infinite wisdom, infinite power, infinite purity, infinite existence and infinite freedom. His five cosmic functions are Srishti (creation), Sthithi (preservation), Samhara (destruction), Tirodhana (obscuration) and Anugraha (grace and liberation and illumination). In relation to these functions Siva is Brahma, Vishnu, Rudra, Maheswara and Sadasiva. Samhāra (destruction) also is an act of Grace like the other cosmic functions as it gives the souls respite and rest from transmigration. The above are the Sakala aspects of God. The Nishkala aspect is without and beyond form.

While the Vedantic systems of Sankara and Ramanuja say that God is both the efficient cause and the material cause of the universe, (abhinna nimitta upadana), Saiva Siddhanta says that God is the efficient cause of the universe (Nanitta), His Shakti or Grace is the instrumental cause (Sahakari Karana), and His Maya is the

material cause (Upadana Karana). Sankara posits the relative unreality of the universe, neither sat nor asat nor sadasat but anirvachaneeya but Ramanuja calls the universal as real (Satkhyati). Saiva Siddhanta also declares the universe to be real. This theory is called *sat-karyavada*. Thus according to it Siva is the efficient cause of the universe, Shakti is the instrumental cause, and Maya is the material cause. Maya is of two kinds viz., Ashudda Maya or gross matter and shuddha maya or ethereal matter.

The Vedic declaration Ekam Eva Advitiyam has been understood by Sankara, Ramanuja, Madhwa, and Saiva Siddhanta in diverse and different ways. Sankara's Adwaita is Kevala Adwaita i.e. Brahman or God alone is real; the world is illusory; and the soul is one with God (Brahma Satyam Jagan mitya jivo brahmaiva naparah). I have shown elsewhere in this work how Sankara calls the world a phenomenal reality which is sublated in Moksha and not as a falsehood or a fiction or a figment of the mind or an illusion or a hallucination. Ramanuja teaches Visishtadwaita i.e. God is one and has Chit (Souls) and Achit (matter as His body). Madhwa says that Adwaita means only that there is but one God and that His being one is consistent with dwaita i.e. pancha-bheda (the separateness of God from Soul, of God from Matter, of Soul from Matter, of Soul from Soul, and of Matter from Matter). Saiva Siddhanta takes *adwaita* to mean that God and Soul are inseparable, the Soul enjoying in full the infinite bliss (Ananda) of God in Nishta or Samadhi.

The system implies that though Pasa or Maya or Anava is real, the liberated soul experiences only the

along with yajna (self-sacrifice) as the protector and nourisher of life and commanded each of them to work for the uplift and happiness of all others.

सहयज्ञैः प्रजाः सृष्ट्वा पुरोवाचप्रजापतिः।
अनेन प्रसविष्यध्वं एष वोऽस्त्विष्टकामधुक् ॥
देवान्भावयतानेन ते देवा भावयन्तु वः।
परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ॥ (III, 10, 11)

Without self-sacrifice, renuciation, mutual help, and mutual service, neither social welfare nor individual spiritual welfare can be achieved. The path of mutual service (parasparabhāvanā) for the highest good (sreyas) of all is the chart of life given by the Creator to His creatures.

On close scruty it will be found that the so-called individual virtues inevitably imply life in society because ahimsa, astheya, dāna, daya, dama etc. can have no meaning unless a man lives as a unit in a social nexus. Manu mentions five basic virtues (X, 63), Gautama mentions ten atma gunas (VII, 23). Yajnavalkya mentions nine basic dharmas. The Mahabharata mentions nine and ten basic virtues. Brahma Purana mentions twelve. Vishnu Dharma Sutra mentions thirteen. Vishnu Purana mentions fourteen. Finally, Srimadbhagawata mentions thirty (Skandha VII Adhyaya XI, Verses 8. to 12). The list of basic individual virtues can be shortened or lengthened. But in every list many virtues imply an individual's life in society. Thus individual ethics and social ethics are inextricably blended and intertwined.

We are all prone to equate the Hindu Social ethics with the hereditary caste system and to condemn the

latter as irrational and undemocratic and condemn the former also because of its being equated with the latter. There are some persons who praise the Hindu individual ethics but condemn the Hindu social ethics. But the essence of both is mutual aid and service—of individuals as well as of groups—to promote and secure the common welfare of all and to aid the individual to secure Moksha by promoting and living in such a society. The hereditary element was guarded to prevent confusion and provide, continuity. The *Shatkarma* ideal of the Brahmins was always probably in a state of greater or lesser approximation to the ideal level visualised and proclaimed. In the same way the professional ideals of the other social groups also were approximations. The degrees of approximation varied from age to age. But the *parasparabhavana* (mutual aid and service) ideal was the common trait of all of them and it has continued to exist as the Social Dharma, whatever were the variations of social *Vrithis* (professions) from time to time.

The Hindu social scheme of the four social groups was based on the concepts of duties and services and not on the concepts of rights and privileges. No doubt, in course of time, subcastes arose under the stress of the multiplication of increasing and competing professions in the economic sphere and of sects and schisms in the religious sphere, whereas the scheme of the four major groups rests on the four major types of services viz. teaching and spiritual ministration, carrying on public administration, trade and commerce, and agricultural and industrial production. None of the groups or sub-groups were based on rights and possessions and exercise of power. They were based on duties and dis-

ciplines and altruism and service. The professional and sectarian subgroups were not rigidly mutually exclusive. Even as among the major groups there were innumerable common platforms. The supersocial ideal was common to all and the highly venerated saints came from all the social groups.

One of the special excellences of the Hindu theory and way of life is the harmonisation of individual freedom and social control. Without individual freedom there could be no progress; without social control there could be no order; and without a harmony of both there could not be a harmony of progress and order. Mere individual freedom will result in clash and chaos and anarchy. Mere social control will couvert human society into a group of ants or bees which are no doubt free from anti-social disturbances but which have only a humdrum uniform existence. Further, the helplessuess of the human child for many years, as compared with the young ones of animals and birds, led to the permanence of family life which in its turn depended on the permanence of the social life in the community.

The modern trend is in the direction of lessening individual freedom by the controls imposed by the Society and by the State. Even in the realm of industry mass production tends to curb, if not kill, individual initiative and creative effort. Though unrestricted competition may be bad, complete and total regimentation would be worse. But even in the realim of sociology and economics and politics, we must harmonise initiative and control, and also harmonise the scope of the man and the scope of the machine. Where the laws control our entire life and where the machines produce all our goods, the deterioration of man would begin and grow apace.

CHAPTER XVI.

Hinduism And Modern Politics And Economics.

Two of the most hopeful features of modern politics are the decline of western imperialism and colonialism and the upsurgence of the nationalism of the suppressed and submerged peoples especially in Asia and Africa. It is also worthy of note that despite the apparent defects in the machinery of the U.N.O., it is more potent than its predecessor the League of Nations and is able to assert itself, though not always or successfully, and protest effectively against and even put down aggression. It is also realised that, because of the wonders of transport especially in the realm of aviation, the slogan of 'One world' has become a reality and an urgent necessity. It is also increasingly recognised that the prosperous and so-called advanced peoples of the west can live only a life of unstable equilibrium so long as the majority of mankind lives in poverty and misery and squalor. It is realised also that unless the standards of life are raised all over the world and not in the West alone, universal strife will be inevitable and universal peace will be only a dream.

But in spite of all this there are disquieting features as well. The west continues to perfect even more than before its technological capacity and accumulates the products of industrial over-production and corners the wealth of the world. Once when Swami Vivakananda was shown over London and asked his impressions he replied; "How many cities must have been blasted to make London so fair ?"

The west—and especially America—must be thanked for its eagerness to send financial and technical aid to backward and under-developed countries. India has been benefiting in recent times by such aid as a result of America's Four Paint Programme and the Colombo Plan and of the activities of the I.L.O. and Ecafe and Unesco branches of the work of the U.N.O. But the West takes away from the East with one hand more than what it gives with the other hand.

Further, the U.S.A. and Britain and the U.S.S.R. are stock-piling atomic bombs. They have almost perfected the more deadly hydrogen-bombs. Each bomb means the expenditure of enormous sums of money. If the bombs are used, human civilisation will come to an end. It is dreadful even to destroy the created bombs. The bombs are difficult to make but it is as dangerous to destroy them as to use them. Scientists say that if we explode the bombs, there would be serious consequences of radio-active contamination. There is a story in one of the stories in *Arabian Nights* about a fisherman finding a bottle in his net. He uncorked it and at once a genius came out of it and shot up in stature and threatened to devour him. Fortunately he asked it: "How can I believe that you could have been in that small bottle?" The genius then diminished its stature and got into the bottle. The fisherman promptly corked it and threw it into the sea. One wonders if all the bombs could be cast into the ocean, though this would mean an enormous waste of human wealth and energy.

This in spite of all our marvellous modern progress, there are as yet many obstacles to "Joy in widest commonalty spread." The clash of the haves and the

have-nots seems to be inevitable on a colossal scale. The poor are envious of the rich, and the rich are afraid of the poor. There are also political rivalries which have led to huge armies and terrible atomic weapons. It is hence necessary to have not only ample resources but also an equitable distribution thereof. The rich West cannot boss over its poor relations in the East as she is prone to do to-day. The U.N.O. alone must be armed so as to prevent all aggression effectively. Mere palavers about the bore of guns or the number of atomic bombs or the non-user of germ and gas warfare will be ineffective. So long as the fear complex is dominant in the Eastern and Western blocs to-day, more and yet more world-wars would be inevitable. The question is not one of an iron curtain or a silver curtain or a silken curtain. The four freedoms have been proclaimed but have not been achieved. Till they are achieved, there will be One World in theory but many worlds in practice. The ideal of collective security and welfare and happiness must prevail. We must place the Nation above the individual but we must also place humanity above Nation and God above everything.

The Hindu Culture is spiritual and humane and is wedded to the Ahimsa way of life and the Hindu genius is essentially individualistic. It is hence unlikely that Communism will succeed in India inasmuch as it is based on materialism and violence and classwar and fosters the herd-instinct and collectivisation. The Communist leaders do not seem to realise that Marxism is itself out-moded and out-of-date to-day. Marx believed in economic determinism and the materialistic interpretation of history and the domination of life by

economic forces, forgetting that man can master his environment and is prone to tread the democratic way of liberty and equality and fraternity and justice and to accept the domination of ethical and spiritual forces over merely economic forces. The Indian people under the influence of the Hindu Culture will not lean towards uncontrolled competitive Capitalism or collectivising Communism but will tread the middle way of democracy and evolutionary socialism leaning towards controlled Capitalism. Marx did not know or believe in or accept those ethical and spiritual values or that spirit of Ahimsa which formed the basis of the Hindu Culture and was the essence of Mahatma Gandhi's vision of life. The Communistic State is a huge omnipotent Police State but India has chosen to visualise for herself a democratic Welfare-State which will use the highest modern technology for the good of all and will not sacrifice the few for the many or the many for the few.

CHAPTER XVII.

Hindu Culture And Modern Education And Literature And Art.

It is in the realm of education and literature and art and ethics and philosophy and religion that human initiative and individuality and adventure assert themselves. There the force of compulsive external controls is resented and eliminated. Spontaneity and self-direction are the life-breath of existence there. That is the reason why we must rise from the plane of anti-social life to the higher plane of social life and ascend yet higher into the plane of super-social life. In literature and art the innate liberty of the Spirit has ample play. But it is in the plane of spiritual realisation that we fully experience and realise the freedom and spontaneity and creativeness of the soul in its inherent glory as Sachchidananda.

I think that, though we have much to learn from the West in matters of education, we have much to preserve out of the legacy of Hindu Culture in the realm of education. We must make education national and scientific and practical without in any way sacrificing its moral and spiritual basis or its traditional courtesy and poise and refinement? Hindu Culture was right in its emphasis on the cultivation of the memory in early life—an emphasis that is being rapidly and increasingly ignored and lost. Further, many leaders lament to-day the growing indiscipline in the student world but do not find out or reveal its real causes. Increasing unemployment and growing frustration may be among the

causes of such a state of things but they are not the vital or ultimate causes. Hindu Culture was based on reverence for God, for the parents and for the teachers. This three-fold reverence is not taught and emphasised to-day. Students can discuss politics but should not get mixed up with day-to-day politics or elections or the wrangles of the leaders of political parties. There is no day-to-day discipline in their lives as of old. Yogasanas and prānayama have been given up. The students are allowed to clamour for and get luxurious food and drink and wear costly dress and to indulge in smoking. Their eyes are turned to the west and they are not taught the wisdom and value of the national habits and customs and the importance and significance of the great literature and art and ideals of the past.

The leaders of India are condemning to-day the over-emphasis on the literary aspect of modern education and say that the culture of the hand and the heart must go along with the culture of the head. We hear to-day much about craft-centred education. The essence of Hindu Culture is that education should not be merely craft-centred or culture-centred but should be harmoniously and simultaneously craft-centred and culture-centred and child-centred. We are too prone to-day to make a fetish of syllabuses and text-books and examinations, forgetting the all-important element of the intimate personal relations of teachers and students. It may not be possible to revive in its entirety the Gurukula system or the Asrama ideal but surely their essence and aroma can be brought into modern Indian education so as to leaven modern Indian life. The disciplining of the bodies should come first;

then the disciplining of the emotions ; then the disciplining the will ; and finally the disciplining the head. Indian literature and Indian history should be subjects of study throughout the course.

In literature and art also, though we have much to learn from the west, we have much more to learn from our own ancient literature and art in Sanskrit and in the Indian languages. We must incorporate the modern terseness and directness and naturalness and simplicity and popular attractiveness of the modern western style and also the realistic outlook which pervades western literature and art. But we must not on that account lose our concept of the *bhāvas* and the *rasas*, our inherent idealism and spirituality of outlook, and our sense of the imminence and transcendence of God who is in and beyond all things and who is shaping all things according to His eternal will. Even to-day the literature and art which appeal to the masses of India are a harmonious combination of realism and romance and idealism, and a fusion of love and pathos and humour, and the marvellous protective beneficence of God. The modern imitators of western poesy and fiction and short story and essay and biography and history who have more realism than idealism and more secularism than spirituality may not like this state of things but they will merely break their heads against a stone wall if they desire to knock their heads against the rooted aesthetic preferences of the millions of India.

In the allied fine arts also the message and pervasive influence of Hindu Culture are clearly discernible. The religious architecture even to-day is based on a desire to make it an aspiration rising from

the earth towards the heavens. In sculpture the desire is to express what is perceived in Yogic vision and to struggle to express the Infinite in and through the finite and not merely imitate Nature. In painting also the aspiration is in the direction of the creative imagination suggesting the spiritual meaning of things by means of the iridescent glory of tints and colours. In music the unique Indian *raga* and *tala* systems and the remarkable musical improvisation known as *alapana* and the equally remarkable addition of *gamakas* (grace-notes) are an attempt to feel and express the inexpressible through the crescendo and decrescendo of notes and the rhythmic intricacies of time-beats. In dance also the language of mudras and abinaya is used to express the inexpressible by mute creativeness. Thus even to-day in all the fine arts of India the notes of spirituality and idealism and romance are supreme.

CHAPTER XVIII.

Hindu Culture and Modern Science, Philosophy. and Religion.

Philosophy is the science of sciences. Each of these sciences deals with an arc of human experience and seeks to interpret it. Philosophy deals with the whole circle of human experience and integrates into a unity the disconnected bits of knowledge presented by the various sciences. In ancient times it was entangled in religion and myth. In Europe it was mixed up with Greek mythology and religion. In India it was, and even now is, in a similar state. Even now the western mind cannot get out of Socrates and Plato and Aristotle. Nor are we able to get out of Yajnavalkya and Sankara and Ramanuja and Madhwa. But yet in modern times both in the east and the west there is a passion for a re-investigation of Truth and a re-integration of experience. Man is more confirmed than ever all over the world that this is a world of law, of purpose, of values. He seeks to know what these really are. There is no Socratic daemon to whisper to us or Egeria to show our way in life. But " there is always "

" An inward light. To keep the path before us always bright." We cannot tolerate any more conflicts between Science and Religion or Science and Philosophy or Philosophy and Religion. We need not continue to contrast Realism and Idealism as they did of old. We seek to rise above the Subject—Object dichotomy instead of regarding it as being fundamental. We need not be frightened by such words as materialism and spiritualism,

The fact is that the mind of man is not merely a transmitter of sensations but is also a transformer-station. We impose upon mere sensations the concepts of clear meaning and steady purpose and unchanging law and of the eternal values of truth and beauty and goodness. Human speech is a powerful integrating factor which aids the integrating potency of the human mind. Shelley says well: "Speech created thought which is the measure of the universe." Human speech helps to ripen sensations into concepts, and concepts into systems. Every word is loaded with a concept and helps to build a system. It has been said that a word is a 'faded metaphor'. It is equally true that it contains a latent concept.

It is thus clear that Art, Philosophy and Religion are hard at work transforming facts into symbols of a Reality in which isolated facts get connected and integrated and sublimated into an inter-related whole. Art is synthetic and creative; Philosophy is analytic and critical; and Religion relates all the ever-changing facts and aspects to the unchanging eternal supreme Reality. A sunrise or sunset may mean the mere durnal rotation of the earth or may merely mark the time of breakfast or tennis, or may kindle the mind and the heart to new creations of beauty in art or lift the heart from Nature to Nature's God.

This philosophy is not a mere method or technique. It is also and in the main a mental vision of life and an attitude to life. It must not take us away from life but must enable us to see each aspect of life in a new light which is radiated from within the life of the

whole. There is a Law which controls within as surely as there is a Law which controls without. As Pope says:

> " All nature is but art, unknown to thee ;
> All chance, direction which thou cannot see ;
> All discord, harmony not understood ;
> All partial evil, universal good."

(Essay On Man).

The world-malaise to-day is due to the want of the discipline of philosophy. In education there is too much emphasis on vocation and citizenship and too little emphasis on values. In life there is too much emphasis on place and power and pecuniary ambition and prestige and little or no stress on values. We must test education and life ultimately by the men and women they produce and by the values which appeal to their minds and hearts.

The old concept of dead inert matter has now become a casualty. Nature is not a mere machine governed by a rigid determinism. The atom has been smashed and the Beast has the potency of becoming a Beauty. The atom is now found to be a solar system consisting of electron-planets dancing around a proton-nucleus. Thus the atom is a world in itself. The number of electrons determines the physical and chemical properties of the atom. The number varies from one for hydrogen to 92 for uranium. Matter is ultimately energy. Energy is fundamentally electronic. The question yet remains : What is electricity ?

Similarly Light has been a puzzle. Newton profounded the corpuscular theory. Then came the undulatory or wave theory. The theory which now

holds the field is that light is atomic in its nature and travels in a stream of particles, like bullets coming from a machine gun. It is said that "light seems to have a Jekyll and Hyde personality, in one experiment behaving like a hail of bullets, in the next like a series of waves."

We can no longer talk of Space in itself and Time in itself. Space-Time is one and forms a frame of reference. Space and Time are only cross-sections of the Space-time entity. Time is said sometimes to be a fourth dimension of Space. If we wish to locate a moving aeroplane we must have refercnee to the three dimensions of Space and one dimension of Time. Though I may be stationary sitting in a chair, I would appear to the man in the Moon as moving in space, and so would he seem to me. "Relativity" says a great modern thinker "is a road to mysticism through mathematics. The ultimate mysticism of the universe is the rhythm of life which annihilates distance, space, and time."

Science has thus revolutionised our concepts of Matter but is on less sure ground in regard to Life and Mind. It suggests that Life must have emerged from Matter but has not proved such a view. It is true that response is found in non-life as well as in life. But the traits of a struggle to preserve life and of the harmony of the parts and the whole and of the co-existence of the mind and the senses, whether of a rudimentary or an evolved type, are not found in Matter. The view of Indian philosophy which does not derive Life or Senses or Mind from Matter or Matter from Mind or Senses or Life but derives all from the primordial elements

(Bhoota Tanmatras) is more correct than the guesses of modern philosophy. It is impossible to interpret life or the senses or the mind as a physico—chemical process. In the organic world we find a co-ordination of structure and function which is absent in the realm of inorganic matter. Respiration and reproduction differentiate life from matter. In matter the whole is the sum of the parts ; but in life the whole is more than the mere sum of the parts. It is no doubt true that even in the realm of Matter there is the operation of emergent creative evolution. But that matter itself jumped into the state of life or senses or mind is an unproved theory. There is a big gap or discontinuity between Matter and Life and between Life and Mind. Spirit controls them also, and there is a free play of Spirit in human life and in social life.

Modern science has to-day gone far beyond its nineteenth century endeavours to explain the origin of life and its forward evolutionary flow through strife and struggle and competition of organisms resulting in the survival of the fittest. It is true that the seemingly blind mass travaii of life resulted in man. But to-day the gaze of man is turned not in the direction of the past which evolved into the present but in the direction of the future evolving out of the present not by mass struggle but by the conscious purposive well-directed volition of individuals. Man does not desire that the environment should tyrannically mould him but desires to mould the environment. He seeks to visualise his future destiny in the light of his soul's inner urge that he can mould the environment nearer and nearer to his heart's desire even as the potter moulds his clay. Man

is no longer subservient to Nature, He feels himself to be the dominant partner. Great scientific minds like Bertrand Russell and Julian Huxley do not feel helpless and hopeless as their forbears felt in the presence of Nature but feel hopeful and capable of bending Nature to nan's demands. The modern scientific and technical progress has made Nature contribute amply to human well-being. Man has now subdued not only wild animals but also the climatic rigors and devastating diseases. Agriculture and industry have given him ample food resources and material comforts.

To-day we have transcended athiestic and combative Science and superstitions and combative Religion. We cannot accept the mere exaltation of morality without a proper knowledge of Nature or a proper realisation of spiritual values. Sectarianism and fanaticism must be eliminated from religion. Mere ethics without religion is a barren thing. Mere rationalism without ethics or spiritual values is an even more barren thing. Mere religion that blinds us to the reality of beauty in nature or of love in human fellowship is yet more barren thing. The conflict of religions and the passion for proselytisation and change of labels or places or modes of worship is the most barren of all. Religion must seek concord with science and philosophy and shake hands with ethics and aesthetics and seek simultaneously self-realisation and world-transformation. God is everything. He is immanent and transcendent. We cannot realise ourselves or God without making the world better in and through such endeavour. Without the concept of Godhead, Law has no basis and Life has no meaning or purpose and the world is emptied of its

highest values. Without the concept of the Fatherhood of God, the concept of the Brotherhood of man is a myth. That is why we must realise that science and philosophy and religion as well as aesthetics and ethics and metaphysics are a unity in trinity and a trinity in unity. The old ways of thought which made them a discordant and mutually destructive diversity cannot appeal to us any longer. The last verse in Kalidasa's Shakuntala which prays for social welfare and perfection of thought and individual salvation as an inter-connected desideration contains the highest truth of Integral Hinduism which appeals to the highest in man.

But man feels and realises that he is not only body or life or senses or mind or their sum total but is a spiritual entity. He has self-consciousness and feels a persistence of self-identity. His mind has high powers of memory and intellect ande motion and will and imagination and aesthetic delight. A mere biological view of man cannot explain him adequately and In full. He can never imagine his own non-existence and this itself is the best proof of his immortality. He seeks happiness always and desires infinite eternal supreme happiness. He has in himself a quest to know the meaning and the value of his being and to attain the highest spiritual satisfaction as the *summum bonum* of existence. The best proof of God and of the divine in the human is the hunger for that realisation. When in yogic vision and experience man realises the innermost core of his being as Atman he is full of supreme happiness. The validity of such experience is self-proven (Svatah pramanam). The bliss of the Atman flows as love and flowers as beauty. As shows above, the

unity of Science and Philosophy and Religion and the unity of Aesthetics and Ethics and Metaphysics are the highest peaks of human experience.

The fact is that the western man has conquered Nature but not himself. India should not oppose any endeavour to improve her standards of living. But she must not forget that material values must be controlled by spiritual values and that the ideal of mere multiplication of comforts must not be pursued for its own sake. She must not herself plunge into the whirlpool and vartex of ever-increasing sense-desires and ever-increasing chaotic industrial overproduction to satisfy them. She must get out of the slough of poverty but must not wallow in the mire of materialism.

It is a pity that religion is to-day a lessening force all over the world. In India itself the prevalent agnosticism and atheism of to-day and the widespread worship of material values have been affecting the minds and lives of men and women. The west speaks to-day about the Brotherhood of Man, forgetting that the Brotherhood of Man has no basis or significance if we do not believe in the Fatherhood of God. India must continue to combine these two truths as she has always done and to keep up her intimate realisation that Nature and life are aspects of the Divine and must teach the truths to all the other countries of the world.

CHAPTER XIX.

Hindu Culture And The Indian Constitution.

I regard the Indian Constitution as one of the supreme proofs of the harmonious interfusion of Hindu Culture and the Modern Age. Certain causes led to the political supremacy and imperialism and colonialism of the western powers in Asia from the 16th to the 20th centuries and certain other causes have led to the downfall of the same and the reachievement of independence by the contries in Asia. The victory of Japan in the Russo-Japanese war showed the potential and latent potency of Asia. In her turn Japan became militant and had to be taught a lesson. China became a republic. Scientific knowledge and social and political unity and sound industrialisation and passion for independence spread like wildfire all over Asia. Mahatma Gandhi became the Father of the Indian Nation and the architect of Indian independence. He set in motion the abovesaid new energies in the Indian people and ushered in the golden age of unity and prosperity and independence. Burma and Ceylon and Indonesia followed in India's footsteps and achieved freedom. Malaya and Indo-China are quickly coming up the road of freedom.

India has under her new Constitution became a republic. She knew the republican form of government, as already shown above by me. Her villages were self-governing miniature republics and there were also a few small republican states among the Sakyas and the Lichchavis and the Vajjais in North India, But till the

U.S.A. rose against Britain and achieved her independence and framed a federal republican constitution, the world did not know how by the federal concept a huge State can be a republican State combining central strength and autonomy of units. The norm of the State in India in ancient and mediaeval times was that of a constitutional monarchy but modern independent India has avidly accepted and absorbed and adopted the federal idea and laws become a sovereign democratic federal republic: Her age-long dream one Bharat has at long last been fulfilled. The genius of Sardar Patel has by the methods of amalgamation and merger reduced the number of the federating units among the former Indian States. For the first time in India's history one flag flies over the whole land, though Pakistan has been gone out of India.

In the case of a vast country with a large population and with many federating units in which diverse languages prevail, there is a danger of their being a weak centre with disobedient units disaffected towards one another. But the Indian Constitution has avoided this evil advertly and wisely. First of all, while the U.S.A. Constitution vests the residuary powers in the units, the Indian constitution, like the Constitution of Canada, vests them in the Centre. Secondly, whereas in the American Constitution there is no concurrent legislative list, the Indian Constitution, like the Australian Constitution, has got such a list but a bigger list. In the U.S.A., however the Supreme Court has consistently tried to amplify the powers of the Centre by (1) the doctrine of implied powers (2) the doctrine of implied prohibition and (3) the doctrine of

immunity of instrumentalities. In India Article 246 (3) declares that the power of the State Legislature to legislate regarding matters covered by the State List has been made subject to the power of Parliament to legislate in the Union and Concurrent lists. In Articles 249 to 253, 356, 357 etc. we have other provisions giving supremcay to the Federal Legislature. *Thirdly*, during an emergency period declared by the President under Article 352, the Union Parliament can legislate on any State subject for the whole or part of the territory of India. Further, in case of the failure of the constitutional machinery in a State the President may by proclamation authorise the Union Parliament to legislate for that State in respect of State subjects (Article 356 (1) (41). Further, the Parliament can legislate on State subjects for two or more States at the request of their legislatures by resolution (Article 252). Article 253 gives legislative power to the Union Parliament to give effect to international agreements. Also, the Parliament has power to make any law for implementing any treaty or international agreement even if such legislation encroaches upon purely State subjects (Article 256). Thus in our constitution the genius of the Hindu Culture has asserted itself in making the State unitary in times of emergency though it gives us the benefits of the federal type of government on all other occasions. I may point out also that in the realm of executive administration, the Union of India can give directions to State government, (Articles 256, 257, 353) and can, further, give grants in aid (Article 275) and also protect States against external aggression and internal disturbance. Further, the Union has powers to control all elections by vesting such control in an

election commission appointed by the President. The Union President has got also control over the State Public Service Commission (Article 317) and over the welfare of Scheduled Tribes and Backward Classes (Article 339). Further, Articles 268 to 281 contain provisions harmonising the Central finance and the State finances. Also, the Centre can see to it that the governance of the State is in accordance with the provisions of the Constitution. It has got also specific powers in regard to the amendment of the Constitution.

It is said that the Indian Constitution is the longest in the world. But it has taken into itself the best features of all the democratic constitutions in the world. It has accepted the British form of Parliamentary responsible government. It has avoided the mistakes of the American Constitution which has given too much power to the President and gives room for clashes between him and the Congress. It is based on the four pillars of justice and Liberty and Equality and Fraternity. It assures the Four Freedoms to the people. It provides for aracitizenship and universal suffrage. The latter provision makes it indispensable to achieve soon universal literacy. It has abolished all forms of discrimination and has ensured equality before the law and equal protection of the laws to all. It has accepted the rule of the American Constitution which vests power in the Supreme Court to decide if any law or executive act is *intra vires* or *ultra vires*. Probably the most remarkable and admirable portions of the Constitution are Part III which elaborately defines the Fundamental Rights of the Citezens which are justiciable and Part IV which defines equally elaborately the

Directive Principles of State Policy. Dr. Sir C. P. Ramaswami Iyer has said well in his Presidential address at the Twelfth Session of the Indian Political Conference at Madras:—"A definite approach to Socialism is recognised not only as an ideal but as a programme".

I wish to point out, further that the finger of Hindu Culture is seen in Articles 40 which ways; "The State shall take steps to organise village panchayats and endow them with such powers and authority as may be necessary to enable them to function as units of self-government." India is in the main a land of villages and a country devoted to agriculture and is not likely to tread the western way of excessive urbanisation and over-industrialisation at the expense of agriculture. Another provision in our Constitution inspired by Hindu Culture is that it says: "In particular, the State shall endeavour to promote cottage industries on an individual or co-operative basis in rural areas." India will not tread the western way of over-centralised factory industries but will harmonise cottage industries and factory industries. Further, Article 47 says: -'The State shall endeavour to bring about prohibition of the consumption except for medicinal purposes of intoxicating drinks and of drugs which are injurious to health." Hinduism and Islam prohibit the use of liquor and prohibition will succeed in India better than anywhere else in the world. Hence India should not feel dispirited by the failure of prohibition in America. Another provision in our Constitution inspired by the Hindu Culture is Article 48 which says that "the State shall endeavour to take

steps for preserving and improviug the breeds, and *prohibiting* the slaughter, of cows and calves and other milch and draught cattle." Kalidasa has succinctly and beautifully described the essence of the Hindu social and political and economic culture when he says that the Government must satisfy and please the people and must give them universal education and universal employment and universal protection (Raghuvamsa, IV, 12, I, 24). The word Yogakshema (Order and Progress) sums up the Hindu Culture. Whatever be the form of government and whatever be the constitution, written and unwritten, Hindu culture reveals the acid test by which all social and economic and political systems will and must necessarily be tested.

CHAPTER XX

Hindu Culture and The National Economic Plan

The influence of Hindu Culture is seen not only in the political set up of modern India but also in its economic set up as visualised in the first National Economic Five-Year Plan which is to be followed by many similar five-year plans. The aim of the plan was "to raise the standard of living of the people and to open to them the opportunities for a richer and more varied life." The genius of the Hindu Culture is seen in full operation in the plan whose primary aim was to improve the agricultural production of the country and giveample food to the people who are now suffering from under-nutrition and malnutrition. The supreme natural poet of ancient India—Kalidasa—says in his Shakuntala that Bharata was called so because of his giving abundance to the country and the world (Lokasya Bharanath). The supreme national poet of modern India—Rabindranath Tagore—songs :

> "Everlasting is thy renown
> Who feeds't the world and feeds't thy own."

Yet India does not to-day produce enough food for her own children and unemployment is stalking the whole land. The Plan says : "The size of holdings has progressively diminished, the old cottage and small-scale industries have been decaying, and the rural population which constitutes about 83 per cent of the total suffers from chronic under-employment and low incomes . . For the community as a whole, the level

of income *per capita* is as low as one-twelfth or one-fifteenth of that in industrially advanced countries." The Plan envisages that the national income which was about Rs. 9,000 crores in 1950–51 would have risen to Rs. 10,000 crores in 1955—56.

The Plan naturally gave the topmost priority to agriculture including irrigation and hydro-electric power. This was quite in consonance with the genius of India and of Hindu Culture which are rooted in an agricultural economy and atimsa and peace coupled with self-protective energy and endeavour. The Plan naturally concentrated on food and raw materials, leaving to the future plans the regulated and progressive industrial development of India in accordance with her genius.

The Zemindari system has been abolished. Changes in the land tenure of the country are being actively considered. Article 38 of the Constitution says that the State shall be a Welfare State. Article 39 says that the State shall direct its policy towards securing :—

(*a*) that the citizens, men and women equally, have the right to an adequate means of livelihood,

(*b*) that the ownership and control of the material resources of the community are so distributed as best to subserve the common good,

(*c*) that the operation of the economic system does not result in the concentration of wealth and means of production to the common detriment.

Article 41 says that all the citizens have the right to work, to education and to social security. The Plan says : " Inequalities of wealth can also be reduced by fiscal measures. " Already the Estate Duties Act has been passed by the Union Parliament and will in course of time operate as an equaliser of properties and a feeder of the public exchequer. It seems to me that the genius of Hindu Culture which seeks the welfare of all as shown by the prayer (Lokas samasthah sukhino bhavanthu) is seen in all these aims and endeavours.

It is seen also in the fact that free India has eschewed the path of violence and pitiless expropriation which Russia pursued during and after the revolution of 1917. India has given up the " Planning with tears" which Russia adopted and has accepted only Planning without tears.

The Plan is furthei a product of Hindu Culture in that its aim is not to pursue the ideal of egatitarianism in such a ruthless way as to bring about a mere distribution of poverty. The rich can be reduced to poverty by taking away their properties without compensation. But this will not by itself bring about the opulance of the poor. Though the Socialists and the Communists are against the giving of compensation, the Congress which has framed the Constitution is not prepared to take such a drastic step. It realises, further, that the general distribution of poverty will affect private savings and capital formation adversely and will act as a blight on the industrial development of India in the future. The Plan says in para 22 of Chapter I : " It is evident that, with the expansion of the public sector and the growing regulation of the private sector, there will be

no place for large inequalities of wealth and income, and it will become incresingly easier to reduce these without danger to economic progress and social stability."

It is noteworthy that the Plan involved an outlay of Rs. 2,069 crores on development by the Central and State Governments over the period of 1951-6. This figure itself was a revised figure and was undergoing further revision. In proposing this outlay of Rs. 2,069 crores, the Plan took into consideration "the need for initiating a process of development that will form the basis of the much larger effort needed in the future." The Second Five-year Plan visualises an expenditure of 4,800 crores on the public sector and 2,400 crores on the private sector. India will have to depend largely on taxes and on national savings to make her development plans a resounding success.

———

BOOK VI

FUTURE OF HINDU CULTURE

CHAPTER XXI

Whither Hindu Culture: Conclusion

I have thus far sought to show the meaning and value of Hindu Culture after tracing briefly the history and evolution of Hinduism and describing in detail the source-books of Hindu Culture. I have described in some detail elsewhere the evolution of Hindu Culture through the ages up to modern times. If I were to embark upon the task of describing in detail every aspect of Hindu Culture and every sect of Hinduism and its doctrines and practices and its polemical defence of itself and refutation of other sects, this work would become a library. But my aim is only to indicate those ramifications and fissiparous sect-formations in Hinduism and to concentrate upon the concepts of Integral Hindu Culture which like the trunk of a tree is the source and the support of the branches and which has been neglected amidst our attention to the branches with their abundant wealth of leaves and buds and blossoms and flowers and fruits.

It may well be said appropriately that what Mr. J. H. Cousins, the great Irish-poet and friend of India, called Antique Modernity, is the most noteworthy trait of Hindu Culture, along with its basic spirituality It can be said by the Hindus, along with the poet, that

" We are the ancients of the world
And in the morning of the times ".

The Hindus have always avoided " the falsehood of extremes " and chosen the path of the golden mean.

Their doctrine of Karma gave them an immense background and perspective and foreground to the limited span of human life and their concept of the three gunas enabled them to resolve with a resolute will to suppress Rajās and Tamas and give free scope and play to Sattwa Guna. Their intimate sense of the omnipotence and the omniscience and omnipresence of God enabled them to irradiate the human life with the light divine and walk in the Eternal Taskmaster's eye obeying the Father of all and lovingand serving all His children.

Hindu Culture has received the full impact of the West and has begun to react thereto just as it received the full impact of the Muslim culture and reacted to it before Britain came to trade and remained to rule. The British rule in India unified the country and brought the gift of peace and led to an increase of population and a heightening of the standards of life. A great industrial revolution is in the process of accomplishment in Free India. There has been a considerable extension of irrigation projects and hydro-electric projects as well. But we must realise also that the illiteracy and poverty of the people are appalling and that the physical stamina of the people continues to be poor and the average expectation of life has not risen a noticeable degree. It has been said with great force by Mr. Joad: "In India in a normal season the foodstuffs of every kind available for daily human consumption average only 1·2 lbs. per head, or about 380 lbs. a year. It is estimated that the average Englishman's consumption of food and drink in the course of a year is almost exactly one ton.". Further, the West itself has not fused science and democracy and nationalism or

adjusted them to the needs of human welfare. The failure of the West in this direction may have its own repercussions here and complicate considerably life in India as well.

Thus the Hindu Culture which has achieved greatness in many directions is face to face with modernity to-day. It is true that in some branches of culture such as the mathematical sciences and the physical sciences there was an arrested development and that the West has gone far ahead in those branches of knowledge in recent times. It must also be remembered that modern economics in an industrialised community is a very complex affair. Modern politics is equally complex because a modern democratic national State, especially of the federal type which is the type most suited to India's temperament and gigantic size and diversity and historical legacies, makes various demands on the constructive and synthetic political genius of the people. We have therefore much leeway to make to bring Hindu Culture to meet the demands of the new age and of modern India in the abovesaid directions. We know that we fell because of our internal disunity and our insufficient mastery of nature and our inability to construct a free strong federal polity. By God's grace we shall set right these defects.

But we must resolve to do so by proceeding along the line of our own racial genius. We must not allow science to dominate and finally depress and oust and extinguish spirituality as has been done in the west. Nor should we allow our ideals and methods of local self-government to be overborne by the western ideals

and methods. Our rural democracies must not be extinguished by the technique of modern over-centralisation. Our village panchayat system must be revived and armed with powers of local taxation and local control of rural and urban life. In regard to industry, we must preserve our hereditary balance of agriculture and industry and bring about a balance of mechanised factory industries and creative manual cottage industries and must not slavishly imitate the West in its career of urbanisation or in its factory system concentrated in towns and cities or in its unwise combination of over-production and dumping and maldistribution and ill-regulated and hedonistic consumption. In regard to our political life, we need not and must not copy the corrupt caucus-ridden democracy of the capitalistic West or the godless classless revolutionary bolshevism of Russia. We must combine a free federal democracy with evolutionary socialism. Nor must we fall into the State worship so rampant in the west. The State is after all only a means and not an end. The good life including in that expression the life godly—is the real end and aim and purpose and goal of human life.

It is a matter for pride and rejoicing that Hindu Culture is now in a period of renaissance. It has full self-awareness and self-assertiveness. It will not allow any more domination or exploitation from any quarter. We are grateful to the West for bringing in science and democracy and nationalism and we shall fully assimilate these in an abundant measure. But we shall not merely copy them in a mood of self-abasement. We shall accept and assimilate only such of their aspects as will harmonise with and intensify our immemorial culture.

We are not going for the sake of winning the plandits of the West to plant all their knowledge and institutions here if these will bring on our cultural suicide. We are resolved to Hinduise the modern western new knowledge and institutions, whether the West likes it or not.

We must hence fully realise the mission of Hindu Culture. To realise it, we must realise the power of imagination and emotion and meditation and spiritual insight which is the unique characteristic of the Hindu mind. We must realise the great Hindu message of the unity and divine purpose of life, and of Ahimsa and Sānthi and Karma and Yoga and Bhakti and Jnana. We must know and never forget that in the realms of individual and social ethics and in the realms of aesthetics and metaphysics we are destined to be hereafter also what we have always been viz., the teachers and guides and liberators of the world. Rabindranath Tagore has said well: "We see that throughout the ages India's only endeavour has been to establish harmony among differences, to incline various roads to the same goal, to make us realise the One in the midst of the Many with an undoubting inner conviction, not to do away with differences and yet to attain to the deeper oneness that underlies all such differences."

Once we realise all this, the mission of Hindu Culture in relation to the present age and to the future and in regard to the rest of the world will become absolutely clear. We have to keep untarnished and splendidly bright our heritage in the realms of Ethics and Aesthetics and Metaphysics and assimilate wisely the great modern ideology and technique in the realms of

science and democracy and nationalism and in the fields of economics and politics.

We have especially to remember the world's need of India. The West is now sorely stricken with materialism and hedonism and pessimism. Whether it be capitalist democracy or non-capitalist communism, there is a wave of national egoism and jingoism sweeping over all the western countries to-day. The result is that the West is hopping from one world war to another and that individual and social life has lost all its poise and happiness. Asoka spread the balm of Hindu thought all over the known world in his time. India must do that task in a new and more effective manner to-day. India was honoured in the great eras of her cultural consolidation and cultural expansion and we must revive such an era and win again the love and reverence of the world.

India has now re-attained her independence. She is striving her utmost to attain complete social harmony and economic prosperty. But she will not be content with being one of the many free and united and prosperous and progressive and self-governed and well-governed nations of the world. She knows and feels that her mission is to realise the highest truths of the spirit and teach them to the whole world for the greater happiness of man and the greater glory of God. I feel sure that the future of India and the world is bound up with the future of Integral Hinduism. The Spirit of such Integral Hinduism cannot be expressed better than in the closing verse (Bharata Vakya) of Kalidāsa's Shakuntala where he shows the need for combining good government and

saturation with culture along with striving for salvation. Even in describing God he avoids sectarian names and calls Him as omnipotent and self-existent Neelalohita (Sivā—Shakti).

प्रवर्ततां प्रकृति हिताय पार्थिवः
सरस्वती श्रुतिमहतां महीयतां ।
ममापि च क्षपयतु नीललोहितः
पुनर्भवं परिगतशक्तिरात्मभूः ॥

In the present set-up of India the emphasis on Integral Hindu Culture is more important than ever before. Communalism which was the bane of India in many previous millennia has not loosened its strangle-hood. To it has been added the new terrors of Communism with its gospel of godlessness and dictatorship and violence and suppression of the human personality. To these have now been added the new forces of parochialism and provincialism and linguism. The division of India on a linguistic basis seems to be inevitable as the passion for the regional languages, though natural, has burst all bounds and as the Indian National Congress has been committed to the doctrine of linguistic provinces for many decades. Though the Indian Constitution has called the country Bharat (India), yet the concept of an all-India patriotism has not become a powerful and pervasive passion in all hearts. Though Hindi has been made the national language by the Indian Constitution, it has not yet become supple and plastic and powerful and modern, and the other regional languages dispute its supremacy and are jealous of it. The unity of India is no doubt sought to be secured by the Indian Constitution by giving the residuary powers

to the Centre and by making the State a practically Unitary State during emergencies. But these safeguards may be impotent in practice and may breed resentments. It is only by the vitalisation of the integral Hindu Culture and the Sanskrit language in all the federal units and all over India that all the Indian States and all the Indian hearts can and will be bound by the strong yet silken bonds of love and we can preserve our unity and power and strength and preserve and perpetuate and perfect our long-lost and hard-won independence and achieve the spiritual leadership of the world.

The supreme task of Hindu Culture in the future in the modern era of science and nationalism and political democracy will be to leaven the modern thought by spirituality and internationalism and spiritual democracy. In his great address as the President of the twelfth session of the Indian Political Science Conference Dr. Sir C. P. Ramaswami Iyer said :—

> "The methods of attaining peace have now to be re-examined and the political science of tomorrow seems destined to be entirely different in concept and outlook from its ideals of to-day. An intrinsic contradiction has been manifesting itself between all forms of nationalism and world-peace and security. With atomic and bacteriological warfare round the corner, fundamental beliefs have to be re-examined. . . . A federal ideal transcending national boundaries and jurisdictions is therefore a necessary concomitant of real peace notwithstanding that such an international organisation may upset long-cherished loyalties and long-cherished

> traditions. Just as the village succeeded the primitive family-groups, as the city-state succeeded the village, as the State succeeded the city, we are on the threshold of a larger integration, namely, that of a world-polity. The atom and the jet-bomb and television and the radio have already created a world-state of scientific achievement and our present-day conceptions must be logically followed by the political inter-dependence of all parts of the inhabited earth."

A well-known Verse in Hindu sacred literature says :—

अयं निजः परोवेति गणनालघुचेतसां ।
उदारचरितानां तु वसुधैव कुटुंबकं ॥

(Viewing a person as my kith and kin or as a stranger is the attitude of small minds. To large-minded men the whole world is but one family).

We must interfuse justice and liberty and equality and fraternity and indissolubly combine the Fatherhood of God and the Brotherhood of Man. That will be the supreme task of Hindu Culture in the future.

It seems to me that in the present world set-up the safety and security and splendour of Integral Hindu Culture are all-important. Though Tennyson dreamt nearly a hundred years ago that

"the war-drums beat no longer and the battle flag were furled.
In the Parliament of man, the federation of the world"

and said :

"Ring out the thousand wars of old.
Ring in the thousand years of peace,"

the Parliament of Man, the federation of the world, and the millennium of human brotherhood and universal peace and prosperity welfare and happiness are far, far, away. Integral Hindu Culture must be wary and watchful to preserve its internal unity and strength if it is to help itself and the world. It must receive whatever is valuable and assimilable from all the cultures of the world but must refuse to be diluted or destroyed by them. In the words of Mahatma Gandhi "We want the culture of all lands to be blown about our house as freely as possible. But we refuse to be blown off my feet by any." We must be firm like a mountain in preserving unimpaired the essentials of our culture. We must be full of love of God and have Him by our side and we must be ready to stand by His side to fight His battle of righteousness. In the words of His Bhagawad Gita :—

आपूर्यमाणमचलप्रतिष्ठं समुद्रमापः प्रविशन्ति यद्वत् ।
तद्वत्कामायं प्रविशन्तिसर्वे सशान्तिमाप्नोतिनकामकामी ॥
(II,)

यत्रयोगेश्वरः कृष्णो संस्कृतिश्च धनुर्धरा ।
तत्र श्रीर्विजयोभूति ध्रुवानीतिर्मतिर्मम ॥

(When, just as rivers enter into the ocean which is ever ready for more and more fulness but is unshakeable, all the world-cultures flow into a culture, that culture alone will be full of poise and peace and not one that is full of selfish desires.

I believe and declare that when God who is the Lord of Yogas is present and when our culture is armed and ready to do His bidding, there and there alone and then and then alone will there be prosperity and victory and abundance and righteousness).

———

ANNAMALAI UNIVERSITY

LIST OF UNIVERSITY PUBLICATIONS

ANNAMALAINAGAR
1956

ANNAMALAI UNIVERSITY PUBLICATIONS

TERMS OF BUSINESS.

1. The books in this list are available at the Office of the Registrar, University Buildings, Annamalainagar.

2. Books will be supplied on receipt of the cost of the copies in advance by Money Order or Cheques or Drafts payable to the Registrar, at par at Chidambaram, or by V.P. Post.

3. The titles of the required books, and the number of copies in each should be furnished in full, along with the remittance. Copies will be despatched by registered book-post or parcel. Postage and packing will be extra.

4. Books will be supplied by Railway Parcel, if desired, charges to pay. The name of the nearest Railway station to which the parcel may be consigned should be furnished along with the remittance. Packing and forwarding charges will be extra.

5. *A discount of 25% on the sale prices of publications, other than Question Papers and University Calendars, will be allowed to all—Booksellers, Publishers and the public—who purchase copies direct from the University.*

ANNAMALAI UNIVERSITY PUBLICATIONS

NOTE:—Titles in Tamil indicate Tamil Publications.

THE DEPARTMENT OF HISTORY

Series No.		Year of Publication.	Price. Rs.	A.	P.
1.	Bhoja Raja by Prof. P. T. Srinivasa Ayyangar	1931	1	8	0
2.	A History of Gingee and its rulers by Rao Bahadur C. S. Srinivasachariar	1943	4	0	0
*3.	The Nayaks of Tanjore by Rao Bahadur C. S. Srinivasachariar and Mr. Vriddhagirisan	1942	10	0	0
**4.	Indian History—இந்தியர் வரலாறு by Rao Bahadur C. S. Srinivasachariar and Mr. S. K. Govindaswami	1943	2	0	0
5.	Mahratha Rule in the Carnatic by Mr. C. K. Srinivasan	1945	3	0	0
6.	The Dutch in Malabar by Dr. P. C. Alexander, M.A., D.LITT.	1946	3	8	0
*7	Hoysalas in the Tamil Country by Mr. K. R. Venkataraman, M.A.	1950	2	8	0
8.	Buddhism in Kerala by Dr. P. C. Alexander, M.A., D.LITT.	1949	6	0	0
9,	Selections from the Orme Manuscripts Ed. by Prof. C. S. Srinivasachariar	1952	15	0	0
10.	The History of the Pearl Fishery of the Tamil Coast by Mr. S. Arunachalam, M.LITT.	1952	3	8	0
11.	Mediaeval Kerala by Mr. P. K. S. Srivirarayan Raja	1953	6	4	0
*12.	A History of the Kongunadu-கொங்கு நாட்டு வரலாறு by Rao Bahadur C. M. Ramachandran Chettiar, B.A., B.L., F.R.G.S.,	1954	10	12	0

* Out of Stock. ** Journal Parts containing this work will be supplied.

Series No.		Year of Publication.	Price. Rs. A. P.
13.	Madhuravijayam of Gangadevi Edited by Mr. S. Tiruvenkatachari	1956	
14.	History of the Later Cholas— பிற்காலச் சோழர் சரித்திரம் by Mr. T. V. Sadasiva Pandarathar (மூன்றாம் பதிப்பு) Vol. I	1954	அச்சில்
15.	Do. (இரண்டாம் பதிப்பு) Vol. II	1951	அச்சில்
16.	Do. சோழர் அரசியல் Vol. III		
17.	The University's Environs and Chidambaram by Mr. J. M. Somasundaram Pillai B.A., B.L.,	1955	2 0 0

THE DEPARTMENT OF ECONOMICS

Series No.		Year of Publication.	Price. Rs. A. P.
1.	Factory Labour in India by Prof. A. Mukhtar	1934	3 0 0
*2.	The Madras Agriculturists Relief Act— A Study by Dr. B. V. Narayanaswami Naidu and Mr. P. Vaidyanathan, M.A.	1939	3 0 0
*3.	The Distributive Co-operation in India by Mr. V. G. Ramakrishna Ayyar	1938	1 0 0
*4.	The Madras General Sales Tax Act by Dr. B. V. Narayanaswami Naidu and Mr. Thiruvengadathan	1940	2 8 0
5.	Report on the working of Prohibition in Salem by Mr. C. Jaganathachari, M.A., M.LITT.	1939	1 0 0
*6.	Road and Rail Transport by Dr. B. V. Narayanaswami Naidu and Mr. S. R. N. Badri Rao		5 0 0

* Out of Stock. ** Journal parts containing this work will be supplied.

Series No.		Years of Publication.	Price. Rs.	A.	P.
*7.	Ground Nut by Dr. B. V. Narayanaswami Naidu and Mr. P. S. Hariharan	1940	2	8	0
*8.	Text-book on Economics-பொருளாதார நூல் by Prof. V. G. Ramakrishna Ayyar	1942	2	0	0
9.	The Economy of the South Indian Temple		2	0	0
*10.	The Indian Trade by Dr. B. V. Narayanaswami Naidu		2	0	0
11.	The Sample Surveys on Working of Prohibition in South Arcot District by Prof. V. G. Ramakrishna Iyer	1949	0	8	0
**12.	The Problem of Rural Credit in the Madras Presidency by Mr. P. Vaidyanathan	1949	10	0	0
13.	Agricultural Development in India by Dr. B. V. Narayanaswami Naidu (off-print)	1956	2	0	0
14.	Economics-பொருளாதாரம் Vol. II by Prof. V. G. Ramakrishna Iyer	1955	7	8	0
15.	The Theory of full Employment and its Application to India by Sri A. Ramaswamy, M.A., M.LITT. (off-prints)	1956			

THE DEPARTMENT OF PHILOSOPHY

*1.	Nyaya kulisa by Atreya Ramanuja Ed. Prof. R. Ramanujachari and Mr. K. Srinivasacharya	1938	2	8	0
*2.	Nitimala by Narayanarya	1940	2	0	0
*3.	Naveena Tarkam-நவீன தர்க்கம் by Prof. K. R. Appalachariar	1934	2	0	0
*4.	Educational Psychology— உள நூலும் கல்வி பயிற்றலும் by Prof. K. R. Appalachariar and Prof. R. Ramanujachari	1940	1	0	0

* Out of Stock.

Series No.		Years of Publication	Price. Rs.	A.	P.
*5.	Theory of Knowledge of Saiva Siddhanta by Dr. V. Ponniah, PH.D.	1952	8	0	0
6.	Deductive and Inductive Logic-அளவை நூல் by Mr. S. Sivapadasundaram	1953	3	2	0
7.	Hindu Culture and the Modern Age— by Dewan Bahadur K. S. Ramaswami Sastri—Special Lectures	1956			

TIRUPPANANDAL MUTT ENDOWMENT LECTURES

Series No.		Years of Publication	Rs.	A.	P.
1.	Introduction and History of Saiva-Siddhanta-1947 by Mr. G. Subramania Pillai, M.A., B.L.	1948	3	0	0
*2.	Lectures on Saiva-Siddhanta-1950 by Mr. M. Balasubramanya Mudaliar B.A., B.L.	1951	1	6	0
3.	Lectures on Saiva-Siddhanta-1948 by Prof. R. Ramanujachariar, M.A.	1952	1	4	0
*4.	Lectures on Saiva-Siddhanta-1951 by Mr. K. Vajravelu Mudaliar, B.A. L.T.	1953	5	6	0
5.	Lectures on Saiva-Siddhanta-1952 by Mr. S. Sachithanandam Pillai, B.A., L.T.	1954	1	8	0
6.	The Idea of God in Saiva-Siddhanta Lectures on Saiva-Siddhanta-1953 by Prof. T. M. P. Mahadevan, M.A.	1955	2	12	0
7.	Lectures on Saiva-Siddhanta-1954 by Yogi Suddhananda Bharati	1955	1	0	0

* Out of Stock.

THE DEPARTMENT OF MATHEMATICS

Series No.		Year of Publication	Price. Rs.	A.	P.
1.	Text-book on Algebra for Intermediate –இயற்கை கணிதம் by Mr. T. Govindarajan, M.A.	1949	5	0	0
2.	Trigonometry–கோண கணிதம் by Mr. T. K. Manikavasagam, M.A., L.T.	1949	7	0	0
3.	Intermediate Geometry-வடிவு கணிதம் by Dr. K. Rangaswami Aiyar, M.A., M.SC., PH.D.	1950	2	8	0

THE DEPARTMENT OF PHYSICS

Series No.		Year of Publication	Rs.	A.	P.
*1.	A Text-book on Physics-பௌதிக நூல் by Mr. R. K. Visvanathan Vol. I	1941	3	0	0
*2.	Do. Vol. II	1941	2	0	0
3.	Acoustics-சங்கீத ஒலி நூல்-Revised second edition by Mr. R. K. Visvanathan	1954	6	10	0
4.	Physics of Music by Mr. R. K. Visvanathan	1948	2	0	0
5.	Vignana Sirunool-விஞ்ஞான சிறு நூல் by Prof. T. P. Navaneethakrishna, M.A.	1946	0	12	0
*6.	Instructions for Experiments in Practical Physics for Intermediate	1947	1	8	0
7.	Do. B.Sc.	1947	3	0	0
8.	Manual of Science-தொழிற் செய்கை நூல் by Prof. T. P. Navaneethakrishna, M.A. Vol. I	1951	10	0	0
9.	Do. Vol. II	1952	10	0	0
10.	Text-book of Practical Physics-செய்முறை பௌதிக நூல் by Mr. S. Sriraman, M.A., M.SC.	1952	6	0	0

* Out of Stock.

THE DEPARTMENT OF CHEMISTRY

Series No.		Year of Publication	Price.
			Rs. A. P.
*1.	A Text-book on Chemistry-தனிம அசேதன ரசாயனம் by Mr. N. Ananthavaidyanathan Vol. I	1938	3 0 0
2.	Vol. II	1941	2 8 0
3.	Practical Chemistry for Intermediate Course-செய்முறை வேதி நூல் by Mr. P. L. Ramaswamy, M.A.	1949	4 8 0

THE DEPARTMENT OF BOTANY

Series No.		Year of Publication	Price.
*1:	A Text-book on Botany-தாவர நூல் by Dr. T. S. Raghavan	1942	3 0 0
2.	Cytological Studies in Bignoniaceae by Dr. K. R. Venkatasubban, M.SC.	1944	5 0 0

THE DEPARTMENT OF TAMIL

Series No.		Year of Publication	Price.
*1.	Pari Kathai-பாரி கதை by Bhasha Kavi-Sekhara Vidvan R. Ravgava Ayyangar	1937	2 0 0
2.	Kurunthokai Vilakkam-குறுந்தொகை விளக்கம் (இரண்டாம் பதிப்பு) Do.	1956	3 0 0
3.	Advanced Studies in Tamil Prosody by Dr. A. Chidambaranathan Chettiar	1943	In Press
4.	Studies in History of Tamil Literature-தமிழ் வரலாறு (இரண்டாம் பதிப்பு) by Vidwan R. Raghava Ayyangar	1952	4 0 0
5. (a)	Tholkappiam-Porulathikaram Vol. I, Part I by Mr. E. S. Varadaraja Iyer	1948	3 8 0
(b)	Do. Part II	1948	4 8 0
6.	Tholkappiam-Collathikaram by Dr. P. S. Subrahmanya Sastri	1945	5 0 0

* Out of Stock.

Note; Titles in Tamil indicate Tamil publications.

Series No.		Years of Publication	Price.		
			Rs.	A.	P.
7.	Historical Tamil Reader by Dr. P. S. Subramanya Sastri	1945	2	8	0
8.	Tree Worship and Ophiolatory by Mr. G. Subramania Pillai, M.A., B.L.	1948	1	8	0
9.	A New Approach to Tiruvasakam by Mrs. Ratna Navarathnam, M.A., M.LITT.	1952	4	0	0
10.	The Elephant in the Tamil Land by Mr. E. S. Varadaraja Iyer, B.A.	1945	1	4	0
11.	Thiththan-தித்தன் by Bhasha Kavisekhara Vidwan R. Raghava Ayyangar	1949	1	0	0
12.	Kosar-கோசர்-ஒரு சிற்றாராய்ச்சி Do.	1951	0	12	0
13.	Perumpanatruppadai-பெரும்பாணாற்றுப் படை by Bhasha Kavisekhara Vidwan R. Raghava Iyengar	1949	2	0	0
14.	Pattinappalai-பட்டினப்பாலையும் ஆராய்ச்சி உரையும் Do.	1951	1	4	0
15.	History of Tamil Literature- தமிழ் இலக்கிய வரலாறு Vol. I கி. பி. 250-600 by Vidwan T. V. Sadasiva Pandarathar	1955	1	8	0
16.	தமிழ் இலக்கிய வரலாறு Vol. II 13, 14, 15-ஆம் நூற்றாண்டுகள்– Do.	1955	2	0	0
17.	Aiynkuru-nooru-ஐங்குறு நூறு Ed. by Mr. A. S. Doraiswami Pillai	1956	அச்சில்		
18.	Kautaleeyam-கௌடலீயம்-பொருள் நூல் by மகாமகோபாத்தியாய பண்டிதமணி மு. கதிரேசன் செட்டியார்	1955	15	0	0
19.	Tamil Ilakkiyam-தமிழிலக்கியம்- சிறப்புச் சொற்பொழிவுகள் by திரு. க. இராமசுவாமி நாயுடு (இரண்டாம் பதிப்பு)	1954	அச்சில்		

THE DEPARTMENT OF MUSIC

ISAI TAMIL SERIES—இசைத் தமிழ் வெளியீடுகள்

Series No.				Year of Publication.	Price. Rs.	A.	P.
பரிசுபெற்ற தமிழ் பாடல்கள்							
1.	Vol.	I	T. லக்ஷ்மணப் பிள்ளை, பாபநாசம் சிவன் முதலிய ஐவர் கீர்த்தனங்கள் 46	1943	அச்சில்		
2.	,,	II	கீதவர்ணங்கள் முதலிய 104 (இரண்டாம் பதிப்பு)	1954	4	0	0
*3.	,,	III	நீலகண்ட சிவன் முதலிய அறுவரது கீர்த்தனங்கள் 75	1943	அச்சில்		
4.	,,	IV	முத்துத்தாண்டவர் கீர்த்தனங்கள் 60 (இரண்டாம் பதிப்பு)	1955	5	10	0
5.	,,	V	Part 1 இசையியல் by திரு. க. பொன்னையா பிள்ளை (மூன்றும் பதிப்பு)	1956			
*6.	,,		Part 2 தமிழிசைக் கருவிகள் திரு. பி. கோதண்டராமன், எம். ஏ.	1943	1	4	0
7.	,,		Part 3 சுரமேள கலாநிதி மொழிபெயர்ப்பு	1947	1	0	0
8.	,,	VI	கோபாலகிருஷ்ண பாரதியார் கீர்த்தனங்கள் 90	1954	5	0	0
*9.	,,	VII	திரு. ம. ப. பெரியசாமித்தூரன் பாடல்கள் 70	1943	2	0	0
10.	,,	VIII	ஸ்ரீகாழி அருணாசல கவிராயர்	1945	3	0	0
11.	,,	IX	தில்லைவிடங்கன் மாரிமுத்தாப் பிள்ளை, செவற்குளம் கந்தசாமிப் புலவர், நகரம் முத்துவீரப்பக் கவிராயர்	1945	3	0	0

* Out of Stock.

Series No.				Year of Publication.	Price. Rs.	A.	P.
*12.	Vol.	X	நகரம் முத்துசாமிக் கவிராயர்	1946	3	0	0
*13.	,,	XI	ஸ்ரீ சுத்தானந்த பாரதியார்	1945	அச்சில்		
14.	,,	XII	மிருதங்க பாடமுறை திரு. மைலாட்டூர் V. சாமி ஐயர் (2-ம் பதிப்பு)	1955	6	0	0
15.	,,	XII	Part II மத்தளங் கற்கும் முறை	1948	1	6	0
16.	,,	XIII	திரு. பாலகவி வயி. இராமநாதஞ் செட்டியார்	1946	3	0	0
*17.	,,	XIV	ஸ்ரீ சுத்தானந்த பாரதியார் மாணிக்கப்பாட்டு	1946	3	8	0
18.	,,	XV	திரு. ம. ப. பெரியசாமித்தூரன்	1947	3	0	0
19.	,,	XVI	வையைச்சேரி இராமசாமி சிவன்	1948	3	0	0
20.	,,	XVII	கவிகுஞ்சர பாரதியார் முதலிய பதின்மர் பாடல்கள் 50	1948	3	0	0
21.	,,	XVIII	ராஜா அண்ணாமலை தமிழிசைக் கருவூலம்—க. பொன்னையா பிள்ளை	1949	4	0	0
22.	,,	XIX	திருப்புகழ், சுரதாள குறிப்புடன் திரு. சித்தூர் சுப்பிரமணிய பிள்ளை	1953	3	0	0
23.	,,	XX	பாரத சங்கிரகம்-அறம் வளர்த்தான்-Ed. by திரு. க. வெள்ளை வாரணனார்	1954	4	0	0
24.	,,	XXI	திரு. C. S. நடராஜ சுந்தரம் பிள்ளை கீர்த்தனங்கள்	1956			
25.	Swaramela Kalanithi by Mr. M. S. Ramaswami Ayyar			1932	2	0	0

* Out of Stock.

TIRUPPANANDAL MUTT ENDOWMENT PUBLICATIONS

Series No.		Year of Publication	Price. Rs.	A.	P.
*1.	Kambar Memorial Prize Selections-கம்பர் பரிசுத் தொகுதி	1944	1	8	0
2.	Adi Kumaraguruparar-ஆதி குமர குருபரர்	1945	1	8	0
3.	Sekkizhar Selections-சேக்கிழார்	1944	1	8	0
4.	Thevara Thirumurai-Preliminary தேவாரத் திருமுறை—முதற்பாகம்	1944	அச்சில்		
5.	Do. இரண்டாம் பாகம்	1953	1	4	0
*6.	Sivagnanabodham-சிவஞான போதம் Edited by Thiru A.S. Doraiswami Pillai	1954	3	5	0
7.	Gnanamirtham-ஞானாமிர்தம்-வாகீச முனிவர் Ed. by Thiru. A. S. Doraiswami Pillai	1954	3	4	0
8.	கம்பராமாயணம் : சுந்தர காண்டம் Parts I & II each Volume	1956	6	0	0

THE DEPARTMENT OF SANSKRIT

*1.	Srimukundamala Ed. by Mr. K. Rama Pisharoti	1933	3	0	0
2.	Tattvaibhavana by Parameswaran, a Commentary on Vacaspati Misra's Tattvabindu by Mr. V.A. Ramaswami Sastri	1936	3	0	0
*3.	Swarasiddhanta Candrika by Srinivasayajvan-Edited by Mr. K.A. Sivaramakrishna Sastri	1936	5	0	0
4.	Trimsacchloki Edited by Mr. N. Subramania Sastri	1937	0	8	0

* Out of Stock.

Series No.		Year of Publication.	Price. Rs.	A.	P.
5.	Vivarana with Vyutpattivada-Lakaratha-vicara by Mr. V. Subramanya Sastri	1948	6	0	0
*6.	The Philosophy of Aesthetic Pleasure by Mr. Panchapagesa Sastri	1940	3	0	0
7.	(a) Lectures on Patanjali's Mahabhashya, by Dr. P. S. Subramanya Sastri Vol. I	1944	3	0	0
	(b) ,, Vol. II	1951	10	0	0
*8.	Jagannatha Panditha by Mr. A. Ramaswami Sastri	1942	2	0	0
*9.	History of Sanskrit Literature-வடமொழி நூல் வரலாறு Do.	1946	10	0	0
10.	History of Sanskrit Language-வடமொழி வரலாறு by Dr. P. S. Subramanya Sastri	1950	5	0	0
11.	Studies in Sanskrit texts on Temple Architecture by Dr. N. V. Mallayya	1949	10	0	0

GENERAL

*1.	Rajah Sir Annamalai Chettiar Commemoration Volume	1941	10	0	0
2.	Macaulay's Johnson and Goldsmith	1948	1	2	0
3.	Exercises in Epitome and Paraphrase	1947	0	8	0

*Journal of the Annamalai University and off-prints****

1.	Journal of the Annamalai University Vols. I to XXI, 1932 to 1956	Each	7	8	0
2.	Koraimat weaving Industry and Rattan Industry at Coleroon by Mr. A. Ramaswami, M.A., M.LITT.	1951	0	12	0

* Out of Stock,

$** All available off-prints of Articles in Vols. 17 to 21 of the Journal [are for sale.

Series No.		Publication Year of	Price. Rs.	A.	P.
3.	Economic life of South Arcot District by Prof. V. G. Ramakrishna Aiyer, M.A.	1951	1	4	0
4.	A Population Policy for India by Dr. S. Chandrasekhar	1951	0	4	0
5.	Tariff Policy in India by Dr. S. Chandrasekhar	1952	1	4	0
6.	Portuguese Influence revealed by the Tamil words by Prof. T. P. Meenakshisundaram M.A.; B.L.; M.O.L.	1951	0	8	0
7.	Palaiyaru by Prof. T. P. Meenakshisundaram, and Mr. T. V. Sadasiva Pandarathar	1954	0	8	0
	A Plea for a History of Tamil Thought by Prof. T. P. Meenakshisundaram	1951	0	8	0
8.	The Life and Times of Ativirarama Pandya by Prof. V. G. Ramakrishna Iyer	1952	1	4	0
9.	Omens and Beliefs of the Early Tamils by Mr. G. Subramania Pillai	1951	0	12	0
10.	தொல்காப்பியம் by Vidwan K. Vellaivaranam -நன்னூல்* (a) எழுத்ததிகாரம்	1941	1	4	0
	(b) மொழி மரபு	1950	0	12	0
	(c) பிறப்பியல்	1952	0	8	0
	(d) புணரியல்	1953	0	12	0
	(e) தொகை மரபு	1954	1	4	0
11.	Recent Trends in Federal Finance by Dr. R. N. Poduval	1953	1	4	0
12.	Scottish Literature : by Mr. Hilton Brown, M.A., I.C.S.	1956	0	12	0
13.	Gurukrpa by Mr. R. Srinivasacharya	1954	2	4	0

Series No.		Year of Publication	Price. Rs. A. P.
14.	Ramanuja as a Pantheist by Mr. John C. Plott	1952	1 0 0
15.	தேவாரப்பண் ஆராய்ச்சி : பண் சதாரி by Vidwan V. S. Gomatisankarayyer		0 8 0
16.	,, பண் நட்டபாடை		1 8 0
17.	,, பண் கொல்லி		1 0 0
18.	The concept of Dharma in the Itihasas and the Puranas by Mr. N. Raghunathan	1954	1 0 0

University Examination Papers and Calendars

1.	Intermediate, B.A., & B.Sc., B.A., & B.Sc. (Hons.); Oriental Titles, for September and April 1947, 1949, 1950 and 1951-1955 Intermediate Engineering and Technology, for 1949, 1950, 1951, 1952, 1954, 1955, Each—Prices Nett		0 8 0
2.	Engineering Technology 1947, B.A. (Hons.); B.Sc. (Hons.) April 1950, B. E. and B.Sc. (Tech.) for 1949-1951-54 Each—	Nett	0 8 0
3.	University Calendar—1948	,,	5 8 0
	Supplement to above Corrected up to 1952	,,	1 10 0

For Copies Apply to :—The Registrar, Annamalai University, Annamalainagar P.O.

GITHA PRESS,
MALAIVASAL, TIRUCHI.

Culture of India